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ABSTRACT

A guide for teaching values in social studies takes a positive stand with regard to the importance of values education in the elementary school based on the belief that many personal and societal problems are the results of unresolved value conflicts. It is hypothesized that children who have continuing experiences in value identification, clarification, and conflict resolution are better able to meet daily problems and that social studies offers an effective vehicle for value clarification as its content is drawn from the world of human relationships and interactions. An introductory chapter clarifies the values dilemma in social studies. Five chapters describe strategies and suggest activities for building self-concept, widening friendships, overcoming bias and prejudice, realizing democratic ideals, and renewing the environment, all through the valuing processes. Classroom exercises, role playing, simulation, and discussion techniques are explained in each chapter. Activities involve entire classes, small groups, and individuals as well as student-teacher and peer interaction related to social studies content areas. (Author/KSM)

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Teaching for Social Values in Social Studies

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Teaching for Social Values in Social Studies

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Clarifying the Values Dilemma in Social Studies

It is a quarter past eight. A child, carrying a book and gaudy lunch box, bounces out of the house just as the big yellow bus stops at the corner. "Hey, wait for me!" he shouts as he races down the street. Where is he going in such a hurry and why?

Of course, he's going to school. He will be met there by teachers who have assumed the difficult task of helping him grow into the culture. He is learning to be an American. What kind of person will he be? What personal and social values will he hold? How will these values guide his life and his actions? Will he become the kind of American described by this anonymous writer?

He whips enemy nations and then gives them the shirt off his back . . . knows the line-up of every baseball team in the American and National Leagues and doesn't know half the words in "The Star-Spangled Banner" . . . yells for speed laws that will stop fast driving and then won't buy a car if it can't make 100 miles an hour . . . likes to criticize his government but gets fighting mad if a foreigner does it . . . gets scared to death if we vote a billion dollars for education, but he's cool as a cucumber when he finds that we're spending three billion dollars a year for smoking tobacco.

Will the child become an adult so shallow as these humorous jibes imply? His parents and teachers no doubt hold a different image of his future, expecting him to be an exemplary child who will become a respected adult.

But the society does not set a very good example for our child. It seems poised precariously between conflicting values — belief in honesty but readiness to cheat or lie when opportune; respect for hard work but admiration for the shrewd fellow who gets ahead without it; reiteration of the values of liberty and justice but behavior that denies them to those deemed undeserving. Ours is a society seemingly little distressed by its inconsistent and incompatible values.

In a recent interview, anthropologist Margaret Mead commented frankly upon Americans today. They "are fundamentally kind and generous — maybe not law-abiding — but kind and generous." She suggested that this generosity may be the redeeming factor in an otherwise digressing society. In response to questions about current dishonesty in national government circles, she remarked that everyone does things just as bad, but not everyone gets caught

and that getting caught and being punished do not stop crime. . . . "Does anyone really want to live in a country where you cannot 'fix' your parking ticket?" she asked rhetorically.[1]

Although there is ample evidence that we are a people of diverse values, this state of affairs, confusing at times, may not be inherently deplorable. In a pluralistic society the values held by its component groups, rooted in the cultures from which they arose and reformulated in the day-to-day sharpening of wits and rubbing of shoulders, could not conceivably mesh into uniformity. The "homogenized" American, once the goal of our social acculturation efforts, is no longer possible, practical, or desirable.

And yet, out of this new awareness of diversity has come considerable uncertainty about social values — what they are and what they "ought" to be. Some thinking Americans wonder whether or not any values are commonly held; whether or not there should be such values, ideals, and loyalties; or even whether or not it is possible to intervene at all in value clarification and formulation. For example, in the midst of sincere efforts to improve relationships among divergent peoples, violence wearing a racial stamp may polarize anew where peace and understanding, or at least tolerance, had begun to take hold. Householders who actively support open housing may become uneasy when threatened with new neighbors who, alas, are of a different group from their own. The conflict in values is evident; resolution of the conflict is not. What does a conscientious United States citizen do when faced with such dilemmas?

The issues that divide are many. Each of us responds in a way that reflects the value judgments we make in any given situation. Is it better to flee one's country for something he believes or to fight and perhaps die for that country? Can a well-meaning person believe both in duty and conscience when the two are in conflict? The flag is controversial at times. Are patriotism and the right to protest compatible? How does the school, marshalling its pupils through a rigid schedule, demonstrate the worth of the individual in a democratic society? How does the man who schemes to evade his tax obligations explain to his son that it is dishonest to steal? Even in the highest seats of government, officials have failed to act in accordance with values they have publicly declared and have made value judgments that have put expediency above integrity. As long as Americans are uncertain about their social values, such problems will plague them. Is it wise for educators to sidestep education for social values, to set the young adrift to find their own way through confusion and conflicts?

In spite of the signals we are receiving that we need *more*, not *less*, attention to helping pupils develop their own values and use

the valuing process effectively, many schools continue to sidestep the issue. Discussion of controversial subjects and value questions that would normally arise out of them is often resisted by schools and their teachers or at best tactfully avoided. When McAulay asked more than five hundred teachers about their handling of controversial issues, 80 percent responded that they did not touch such matters in their classroom![2] They evidently preferred to stay on the safer ground of textbook or course of study.

And yet, it is impossible not to teach values. Everything the school stands for plays a role in creating its value system. Every teacher behavior demonstrates the value put upon the worth of the individual, upon creativity, upon freedom. Whatever is done to the child at school represents a point of view, a value, whether open or hidden. And some of these values may not be entirely acceptable. For example, those who believe in the values of cooperation and of honesty may be distressed when the school on the one hand encourages cooperative action and under certain circumstances labels it cheating. Consider as well the confusion such an about-face creates for children. Kohlberg puts it this way: ". . . the school teaches children about cheating and leads to the development of styles of approach to the issue of cheating." Of course, he does not mean that the school deliberately sets out to this end, but, in the hidden curriculum of the school, children subtly learn how to become part of a society in which cheating is commonplace.[3]

Miel and Kiester, following a study of how suburban children were taught about human differences, observed that "children learn to be hypocritical at an early age." They found that the school was the most important agent, next to the parent, in shaping the child's values and feelings about his world; they discovered also that there appeared to be relatively little concern in the school over these matters.[4]

These findings but confirm our awareness that objectives in the cognitive realm have received far more attention than those in the affective domain — those somewhat more elusive objectives that deal with valuing and culminate in the development of a personal value system by which the individual will be characterized now and in the future.

But what to do about values education is the critical question. Fraenkel puts it rather bluntly when he asks teachers to consider two alternatives: Should pupils be left to formulate their own values without any guidance in the school, or should they be challenged through their school experiences to begin building personal value schemes? If teachers do intervene, they are then

faced with the responsibility of selecting the values to be taught and the strategies for teaching them.[5]

The teaching of values and value clarification becomes a primary responsibility of social studies instruction, because it is in the realm of social problems that value conflicts surface to plague members of the social group. It seems to make little sense to teach values as something academic, as we once did with "citizenship" readers whose moralizing stories probably made little impact upon their youthful scholars. Value conflicts occur in the real world of people and things; and it is in the real world that the clarifying process must be practiced.

Nor is it necessary to seek out unusual and hitherto untreated curriculum content to serve as vehicles for valuing. As a matter of fact, several areas of public concern, touched upon already to one degree or another in the schools, could be more effectively dealt with and with more telling resultant action, if the value questions inherent in the problems were identified and the alternatives to various value positions were analyzed. Whether or not pupils can handle such questions depends upon the immediacy, relevancy, and complexity of the problems and upon the pupils' maturity. It seems likely that even the youngest may find it possible to work with some aspects of present social concerns if teachers challenge them to do so.

This publication will attempt to develop techniques for helping pupils formulate their own values and to examine public actions with regard to some commonly accepted social needs — building self-concept, widening the friendship circle, overcoming bias and prejudice, making democracy a reality, and renewing the environment. That we have not accomplished these objectives in the past or are not now living in accordance with their inherent values is quite beside the point. The task is to justify our preoccupation with them now.

When we view objectively these areas of concern and their interrelationships, we can see clearly that developing a positive self-concept may be prerequisite to action in all the other areas. A child may find it difficult to cooperate in forward-looking group action if he does not see himself as a useful, competent, accepted individual, and at least the equal of other group members. The child who is put down, always in fear of failure, never seeming to get the right answer or do the right thing, may not be concerned with the larger problems in his social world; his anxiety must be to keep his own head above water, to be somebody.

Simon uses a story to get the concept across. Each of us is to imagine himself a child wearing a sign IALAC (I AM LOVABLE AND CAPABLE), going through the normal day, meeting its

trying events one by one. Every small disaster causes the child to tear off a bit of his sign, leaving only the merest bit of his self-esteem at the end of the day. When morning again dawns, the child wears the same sign, whole again but much smaller than before, and the routine begins once more. A partial telling of the story follows:

There once was a child who opened his eyes to the morning sunlight. Only the sun wasn't very bright in his dismal shabby room. His mother shouted, "Get up!" He went for his turn in the bathroom, and his sister slammed the door in his face. He started to school but looked out to see if the way was clear of those big boys who bullied him. The boys appeared, however, and chased and shoved him until he ducked down an alley. Evading them made him late to school. As he walked in, the teacher sarcastically said, "So you're late again." His group read, the low group; and the children snickered as he stumbled and he lost his place. His spelling test was returned and the words missed were marked, not the ones that were correct. Lunch came and he wanted to sit with some other youngsters, but they moved over and looked the other way. After school he wanted to join the boys at baseball — maybe right fielder — but the teams were full and besides they didn't want that uncoordinated runt. So he went home, sat down in front of the TV; the tube had blown. He started to do his homework but, alas, had forgotten the assignment. A call to a classmate brought a retort, "Why didn't you listen?" And when at last he crawled in bed that night and pulled off the blanket little was left of the sign. But since he was a child and human, when he awoke the next day his sign had grown, not quite the size it was yesterday. And he started his day again. His mother yelled — but it could have been different.*

What happens eventually? How is such a child to become a participant in the attack on problems that exist outside himself? He cannot; he is too much with himself; everything else is an abstraction. Helping the child build an acceptable concept of himself through the process of valuing and value clarification is of underlying importance to social action. As pupils become more adept in resolving value questions that confront them on a personal level, they are practicing skills indispensable to dealing with problems of the larger social environment.

If children become secure in their feelings about themselves, they begin to reach out to the world, seeking to widen their circle of friends. Of high priority today is the building of friendships across artificial boundaries of all kinds and developing a sense of belonging to the world at large. Reaching these objectives depends upon the ability to understand why world peoples act as they do, to overcome the impatience with what we term their irrationality and inconsistency, to become aware of the values that other

* For additional details of the story and its use, write Argus Communications, Book Division, 7440 Natchez Ave., Niles, IL 60648.

peoples hold. The usual cataloging of facts that takes place in the elementary school does little to answer the question, "Why do they believe, or value, or do?" Identifying the values held, searching out values held in common round the world, looking at the value questions that divide may be preludes to achieving peace among world neighbors. Children can follow through with their own small efforts to become friends with the world.

The building of self-concept and the widening of the circle of friendship are particularly relevant to a society struggling to accept and to value its pluralistic nature. We have a long history of trying to make over into "Americans" the cultural groups that came to live in this country. In so doing, we seemed unaware that they also had self-images to protect and nurture; that they were being deprived of the right to maintain and take joy from their heritages. Pupils of all groups who have learned to clarify their own values and are beginning to form a personal value system can examine the values of others to discover why they believe and behave as they do. This examination of values encourages the valuing of the unique contributions of all ethnic groups to the composite culture. What would it be like to be without the music, the art, the traditions, the language influences of the many groups that make up America? Surely no one would prefer to meet at every turn only the "typical American." How devastatingly dull! Can values education help us take advantage of our cultural pluralism and eliminate the many biases that separate us from each other?

Even though we have not yet achieved an integrated society whose citizens enjoy equal opportunity to attain the good life, few of us would deny the importance of making democracy a reality in our social life. Because we have been reared to believe in democratic values, even when we behave in the most undemocratic ways we do not deny democracy. In fact, a democratic government sometimes makes it possible to be extremely undemocratic — as when freedom of speech gives special groups opportunities to undermine the very principle that gives them the right to speak. It is frankly disturbing, however, to discover that young people preparing to teach often express doubts about teaching democratic values, questioning whether or not democracy truly exists. Surely the principles of democracy are not cancelled out because they are not being well implemented in society today! Pupils who form the habit of identifying and clarifying values and who can work out of a confrontation in which there are value conflicts may find ways to make democracy a reality. Obviously our past insistence that everyone believe has brought no super-allegiance to democratic values; if alternatives were thoroughly investigated and the value questions resolved, democracy as a practical value might well

emerge. Clearly, democracy is something to be earned, not something we are given. Perhaps it ought not to be taken for granted.

In recent years and months concern for the environment has been clearly evident in many elementary schools, and current news has left little doubt that the problems are urgent. One might assume that there would be general agreement on the need for environmental protection. Yet there are continuing conflicts in the local community as well as in the nation whenever efforts to save a favored part of the environment collide with what may appear to be desirable and necessary progress. The valuing process will help pupils identify their own role and responsibility and guide their involvement in individual and group action to emphasize the problem in home, school, and community. What citizen, young or old, is not moved by the prophetic words of Rachel Carson?

The roadsides, once so attractive, were now lined with browned and withered vegetation as though swept by fire. These, too, were silent, deserted by all living things. Even the streams were now lifeless. Anglers no longer visited them, for all the fish had died. . . .

No witchcraft, no enemy action had silenced the rebirth of new life in this stricken world. The people had done it themselves.[6]

A beautiful documentary film, based on an experimental effort to change the food habits of an isolated mountain community, has as its theme, "It's too late for the old folks; the children must learn." Perhaps the solution to some of our present personal and social ills resides in the same hope — the children must learn to value and to support with action their own freely chosen values.

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[1] Ken Dowell, "Margaret Mead: Country's in Bad Way," *Daily Herald-Telephone* (Bloomington, IN), Oct. 13, 1973, p. 1.

[2] John D. McAulay, "Controversial Issues in the Social Studies," in *Current Research in Elementary School Social Studies*, Wayne L. Herman, Jr., ed. (New York: The Macmillan Co., 1969), pp. 326-30.

[3] Lawrence Kohlberg, "The Moral Atmosphere of the School," in *The Unstudied Curriculum: Its Impact on Children*, Norman V. Overly, ed. (Washington, DC: Association for Supervision and Curriculum Development, 1970), p. 112.

[4] Alice Miel and Edwin Kiester, Jr., *The Shortchanged Children of Suburbia* (New York: Institute of Human Relations Press, 1967), pp. 13, 52.

[5] Jack R. Fraenkel, *Helping Students To Think and Value* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1973), pp. 230-31.

[6] Rachel Carson, *Silent Spring* (Boston: Houghton Mifflin Co., 1962), p. 14. Copyright © 1962 by Rachel L. Carson. Reprinted by permission of Houghton Mifflin Co.

10

Building Self-Concepts Through Valuing

We do not come to believe in ourselves
until someone reveals that deep inside us
something is
valuable
worth listening to
worthy of our trust
sacred to our touch.[1]

At the center of social studies are human relationships, and these relationships are the interactions of persons with feelings and values. Positive self-concept is the position from which each person reaches out to others in his world. Social studies must assume a major role in helping each child to become worthy in his own sight and in the view of others. The valuing process is indispensable if pupils are to see themselves and others clearly and to arrive at a set of meaningful values.

What are the components of the valuing process?

Only as we become aware of the value bases that influence decisions and actions, can we fully assess the results of our decisions and action. Thus the triple dilemma faces the teacher: What is a value? What is valued? What is valuing?

What is a value?

Values are sometimes called the "shoulds" and "oughts" and "have to's" of the culture. More precisely, "A value is that which every man, consciously or unconsciously, strives for constantly."[2] A value is something more than an attitude, which is merely a predisposition to take in an idea or to do something; it is more than a goal, which is something one now wishes to accomplish; it is more than an opinion or belief. It is characterized by persistence and consistency and by repetition of established pattern in such a way that it becomes a part of one's philosophy of living.[3]

What is valued?

Lasswell[4] believes that eight universal values permeate the lives of all peoples, are found in all places, and have been prevalent at all times. The values are given below, briefly interpreted by the authors.

1. *affection, or feeling love and friendship for and from others*
2. *respect, or being looked up to and looking up to others*
3. *skill, or feeling able and being able to do things well*
4. *enlightenment, or understanding meaning and using knowledge to do what one wishes*
5. *influence, or the feeling of power over others*
6. *wealth, or meeting basic needs*
7. *well-being, or experiencing a healthy self-image, contentment, and happiness through good mental and physical health*
8. *responsibility or rectitude, a feeling of being trusted and knowing what is right and wrong in oneself and others.*

Remember the child in the preceding chapter who wore the sign IALAC (I AM LOVABLE AND CAPABLE) and whose sign was diminished all through a disastrous day? How would life have been different for him if his day had been one that helped him to achieve the values identified by Lasswell?

There once was a child who opened his eyes to the morning sunlight. The room, small and crowded, was shabbily furnished but bright for the child, because it was the storehouse for his possessions. No one had to shout at him to get up today. This was to be another special day (well-being)! Each member of the family took his turn (respect) in the bathroom and then shared duties in setting and cleaning up breakfast dishes (basic needs, responsibilities). Mother left for work with a kiss for each one and a cheery "Have a good day" (affection). . . . As he slipped into the activities of the classroom, late again, the teacher whispered, "We missed you" (affection). He nodded, assured that later he could explain to her about keeping his baby brother until the sitter arrived (responsibility). . . . He knew he was far behind most of the children in reading and spelling, but he was making progress that pleased his teacher (skill), and that was what was important. Besides, he would shine on the social studies mural today (well-being). Everybody thought he was a natural artist and laughingly dubbed him "Mike," short for Michelangelo, of course. He laughed, too, because underneath their teasing he knew they admired him (influence). Lunch and the afternoon classes went by swiftly, and the guys asked him to play softball even though he wasn't very good (affection). Afterwards he rushed off to do an unusual homework assignment, an interview with a new neighbor from Mexico (enlightenment, responsibility). . . . And when at last he crawled into bed, his sign had grown. I AM ME! I AM SOMEBODY! I AM LOVABLE AND CAPABLE.

Although a list of universal values, such as Lasswell suggests, is extremely useful in giving direction to curriculum, it should be reiterated that the values dilemma is far from settled. Within each society these values are interpreted differently and met in diverse ways. The key is teaching children *how* to value, not *what* to value. On the other hand, there is considerable concern lest some values

basic to our way of life be left to chance. This publication obviously takes such a position. Perhaps teachers themselves have to engage in the valuing process in order to make responsible decisions about the teaching of values.

What is valuing?

Providing the pupil with a means of identifying beliefs and action, of analyzing and exploring for himself, and of making studied choices on the bases of consequences is to equip him with a valuing process — a process that can lead to personally satisfying and socially responsible decision-making. Raths[5] describes the total valuing process as being comprised of three basic processes and seven subprocesses.

Choosing one's beliefs and behaviors

1. *Choosing freely or making independent choices*
2. *Choosing from alternatives after generating all available choices*
3. *Choosing after thoughtful consideration of expected circumstances*

Prizing one's beliefs and behaviors

4. *Prizing and cherishing through determining what is most important and worthy*
5. *Publicly affirming through appropriately speaking out about one's beliefs and actions.*

Acting on one's beliefs

6. *Acting in a manner consistent with choices and prizings*
7. *Acting with some pattern which repeatedly demonstrates choices and prizings.*

The valuing process has also been rather succinctly collapsed by Bauer[6] into a workable "map" which includes sizing up the problem, examining the alternatives, weighing the consequences, and acting upon the decision.

How can value clarification build self-concept?

Since few of us really know the kind of world we want or rarely know what we prize most, we must pay attention to the clarification of values held by our pupils. The following are suggested clarifying techniques designed specifically to develop an insight into valuing in real-life situations:

Brainstorming. **According to Dunn and Dunn, brainstorming releases mental power and creativity for problem solving: "Brainstorming is an intense experience that is strongly focused on a single topic for a limited period of time."[7]**

Brainstorming, using the brain to storm a problem, is characterized by stimulating student interaction, concentrated mental power, guaranteed individual and group success, and by a rapid

amassing of ideas through spontaneous contributions. In a setting with a problem orientation, pupils call out thoughts — realistic or far out — as rapidly as a recorder can list them on chalkboard, overhead projector, or chart paper. All ideas pertaining to the topic are accepted and recorded. Open acceptance, lengthening lists, and a feeling of group ownership result in higher and higher levels of motivation. The Dunns suggest a positive-negative alternation combined with a progressively specific and analytical structure.[8] For example, following the event of several playground conflicts, the class or small groups might brainstorm an evaluation:

Note how closely this procedure follows the four steps to problem solving noted above: Charts 1 and 2 size up the problem; Chart 3 examines the alternatives; Chart 4 further examines the consequences and problems; and Chart 5 sets the course of action. The positive-negative approach leads naturally into a valuing process with the final step culminating in setting priorities for follow-up action. Brainstorming is a versatile and adaptable technique. However, using the five steps to brainstorm every problem could quickly become laborious and monotonous.

Case Study.

Although very different in many ways, the case study method shares commonality with brainstorming in the leadership position. In both, the teacher plays a delicate role of keeping the group on target while not dominating. The core of a case study is a situation, incident, or problem stated in a short, concise story, drama, or some form of media. Valuing is brought into play by carefully worded questions that start with identifying key factors; examine reasons, attitudes, and values; and lead to proposals for application and self-identification.

□ **Janet has a very noticeable speech problem. When she entered Green Valley School, Janet was a pleasant and outgoing child. Her speech habit**

had been accepted and even encouraged at home as being "cute." But Janet's classmates were not so kind. They teased and mocked her. Now she seldom speaks unless called upon. Even then she usually shakes her head to keep from answering orally.

What are the key factors?
Who is right, and who is wrong?
How would you feel if you were Janet? her parents? her classmates?
What are possible courses of action?
Which steps would you actually take?
How did you feel when you were teased?
How did you react?
What other ways could you have responded?
What other persons or groups must feel and act the way Janet did?
What actions did or might they take to alleviate their problems?

Role Playing.

A role-playing approach can be used to develop empathy in value situations. Role playing stimulates in-depth exploration of situations and attitudes from many vantage points. Since role playing features fairly unstructured, spontaneous, and immediate response situations, it helps participants gain new insights and perceptions — the multiple mirror of role playing. If the situation is defined and a child is switched from role to role, he learns to identify with, to feel, and to think from different perspectives; he learns to get into the skin of others.

One teacher of eight-year-olds used the following situation: Mrs. Dunmore was at her wit's end with Dennis, who, like his namesake, magnetically collected and scattered debris. She asked Dennis to remain after the other pupils had gone home. She and Dennis re-enacted the day's activities, which had resulted in so much untidiness and so many reprimands. They discussed the question: How did my action and your action show what we each thought to be important?

Role-Exchange Test.

The real clincher to Dennis' problem came in using the role-exchange test, an adaptation of role playing in which persons on opposite ends of the continuum are identified. Participants play first one role and then the other.* For example, Mrs. Dunmore and Dennis then changed desks. The new pupil littered, and the new teacher heatedly reprimanded. Mrs. Dunmore and Dennis followed with a frank discussion of feelings in both roles: How did I feel as the pupil? As teacher? How do my actions as pupil and teacher affect others in the class? What are the causes of our conflict? What can be done to remove the causes? What do we resolve to do?

Universal Consequences and New Cases.

The universal consequences test ignites the imagination into exploring consequences, if everyone engages in the act. The new cases test applies principles developed in one situation to another.[10] In the following situation, different children can play the roles of Alicia, Kathi, the clerk, and observers. After different roles have been played and alternative actions have been explored, consequences of similar incidents in the school cafeteria, the grocery store, and the office or the factory can be projected.

The children have been clustering around Alicia this morning to hear about her shoplifting spree in a local novelty store. She bragged that she did not actually steal anything, but she did knock a display rack of costume rings off the counter. Her friend, Kathi, then covered one of the rings with her foot until the clerk retrieved the spilled merchandise. While Alicia pretended to examine the rings further, Kathi picked up the ring on the floor and . . . Several observers . . .

Who gains in such situations? Who loses?
What might be some of the consequences?
What other actions might have been taken?
What was the real purpose of the action?
How would you feel and react if you had been Alicia? Kathi? The observers?
What if everyone practiced stealing?
Would there ever be a time when you might steal?
If so, how would you defend yourself?

Humanistic Techniques.

The popularity of Harmin and Simon's humanistic crusade attests to their insight into human relations. Some of their techniques, which are not designed as psychological treatment but to make well people "weller," may become mere interesting activities unless applied to real situations, unless pointed repeatedly toward value objectives, and unless analyzed through questioning and discussion. The following are humanistic techniques adapted from or modeled after the Harmin-Simon[11] approach. The values objectives are based on Lasswell's universal values of self-respect and well-being.[12]

☐ *Who Am I?* **Without divulging his identity, each person lists fifteen to twenty clues that answer the question, "Who Am I?" Those who give permission may be mystery guests for the class to identify as clues are read.**

How did you feel about writing fifteen clues about yourself?
What were most of your clues about?
What do these things tell you about yourself?
Was it hard to identify others from their clues?
What types of clues best lead to identities?
What were the most important things you learned about yourself and others?

□ *Strength Bombardment.* **In clusters of three, two members direct positive statements to the third person. At signals given about one minute apart, the recipient of the bombardment changes.**

How did you feel as you were giving and receiving?
What did you learn about yourself and others?

□ *Positive Label.* **While pupils are still learning names, distribute large desk labels. Class members can add positive adjectives around the labels as they discover new things about their peers. Encourage them to work hard to find labels for those they do not know well. The teacher also participates!**

What did you discover about yourself and others that you did not know before?
What techniques did you use to find out about others?
Were there any negative adjectives that you would have liked to write on labels?
What additional positive adjectives would you like to have on your label?
How can you help others see you this way?

□ *Twin List.* **Locate your twin by listing on a sheet of paper such personal characteristics as your favorite food, sport, dominant physical features, likes, and dislikes. Compare lists to identify the person who has the same trait for each item on your list. Just for fun, find your opposite.**

Who is most like you? most different?
Would you have guessed the same persons without checking lists?
What was the most important thing you learned about yourself? others?

Teacher-Pupil Questions.

One of the most potent value-clarifying techniques is the question. The teacher is responsible for confronting the children with questions designed to encourage thinking into reflective modes and for stimulating pupil questions. "What is the problem?" can help children recognize the origin. "What are the solutions?" can lead to individualized value seeking through open discussions, role playing of alternative actions, brainstorming, and the like. "What are the consequences?" must be considered in relation to others and personalized for the individual. "What action do we take?" peaks the process from the origin to the effect. "Are you saying that . . .?" or "Do you mean . . .?" can be useful tools for clarifying, for checking on accuracy of interpretation, and for stimulating further thought. "What do you mean by . . .?" or "Can you give some examples of . . .?" may lead to deep personal and social meanings. Questions posed both by the teacher and the children are the catalysts that aid, step by step, in clarifying meanings and definitions and eventually in making discoveries and resolutions for action.

The affective taxonomy formulated by Krathwohl and others[13] may be used as a pattern by which to design and sequence value-clarifying questions:

Receiving (taking notice of a phenomenon)	**What is the situation or problem?**
Responding (complying or obeying)	**How did you or might you react?**
Valuing (making a consistent personal commitment or preference)	**What did you do? feel? say? mean? What choices did you have? What alternatives and assumptions did you consider? Did you freely choose? Would you choose the same action again? Why or why not? How can you defend your action?**
Organization (ordering and relating different sets of values)	**What other beliefs, principles, or behaviors did you consider? What was most important in your decision?**
Characterization (clustering of value sets based on sound judgment and open to revision)	**How consistent was your action with all other values you hold? What might influence you to change now or in the future?**

What is the teacher's role in resolving value questions and building self-concept?

Once the value questions are posed, how are they solved? The process involves confrontation with the problem: location, collection, and selection of raw data and experiences; organization and testing for similarities, differences, what is known and verifiable, and what remains tentative; evaluation and reflection upon meaning or the "so what"; and finally application to one's own situation. Realistically this means that embedded in the curriculum is a bank of personal, real, and hypothetical problems involving values appropriate to children's ages and backgrounds. Episodes for decision making in the gray areas between two opposing absolutes continue to be presented throughout this publication, together with suggestions for surveying, collecting, organizing, and predicting from data.

Since the teacher's role can easily make or break the valuing process, the teacher should be open and willing to participate in techinques of sharing ideas, feelings, and opinions; should listen and use the pronoun "you" often; should help the pupil save face as criticisms are levied and inconsistencies between action and verbalized values are uncovered; should help the pupil realize that there is not always, indeed seldom, a single and unambiguous right answer in valuing; should take every opportunity to com-

municate with individual children through special morning and afternoon greetings, "one-legged" conferences when passing by, written notes, etc.; should respect the rights and confidences of each child; should apply valuing processes over a period of time; should avoid moralizing and preaching and remain neutral during long periods of probing and weighing; and should persistently and consistently combine personal and class situations and subject matter with feelings, opinions, and behaviors. You, the teacher, are the key.

Teacher's Motto

If I want each child to develop values that are meaningful, significant, and active for him, I cannot insist upon my values for him. My values are relevant only to me.

How can improved self-concept alter the child's social world?

While the building of self-concept has as its first priority the strengthening of each child's confidence in his worthiness, his awareness of his own potential, his facing of his differences, his willingness to make his values known, and his security in the social group, we are hoping that there will be social outcomes of a broader nature. How will the more confident, self-reliant, and open child contribute to better social relationships and working conditions? To what extent will he be more ready to participate in corporate action when it is needed?

In the societies of home, school, and community, the image-building efforts of children and teacher should become positive forces to encourage more active and thoughtful participation in solving the problems of daily living. Obviously the child's response to the social scene will be evidenced in his greater freedom to express his ideas and to support what he values more vigorously. His awareness of the fact that others may hold values different from his own helps him to react and to challenge in a more open and generous way and impels him to be ready to defend his values with facts. For him, the "I just think so, that's all" kind of response soon becomes inadequate.

Being aware of his own person, he can more accurately view others, approving or disapproving their behavior and values, intervening or not intervening in accordance with his understanding that other persons have a right to preserve their identity. When he feels that the teacher or other adults consider him a person of consequence, he more readily accepts their constructive guidance. He reacts positively to "Why did you do what you did in that situation? Was there any other way the problem could have been handled? Would you do it differently next time?" The criticism too often inherent in such questions (and inherent in the voice in

which they are asked) is now no longer an impediment to thoughtful reconsideration of the behavior, the situation, or the problem.

When valuing strategies are a continuing experience for the child and when he believes that his thoughts and ideas are valued, he is more likely to call to mind *before he acts* the valuing questions — "What are the alternatives open to me? What will be the consequences of each of these? Which will be best under present circumstances? Will I be able to live with the results of my choices?" Thinking before acting becomes the habit of the child who knows that others count on his ability to be his own master. The child who thinks poorly of himself, on the other hand, may give up before he begins, thinking that whatever decision he makes probably is not going to work out well or be acceptable to anyone. He begins to respect himself only when he discovers that he can work through problems on his own and that those who work with him are interested in his doing exactly that.

Respect for oneself is the first step to respecting others. The valuing process emphasizes that no one is alone in the world, that each must consider how other people feel and what they value if misunderstanding and conflict are to diminish. The more clearly the child comes to this knowledge, the more natural it is for him to respect others in the social group. He listens to the ideas other people express; he comments encouragingly; he tries on their ideas for size; if he discards these ideas, he does so kindly; he is characterized by

The Child's Motto

If I want to be respected for being somebody, and especially for being me, I must know what I believe, why I believe and act upon those beliefs: I must respect others for being both like me and different.

The give and take among children who respect themselves and others, who are aware of the way in which values influence each person, is noticeably open and spontaneous. These pupils seem able to work together with a minimum of friction and to produce results that are truly cooperative. While no group of children can perfectly implement the values implied by these comments, emphasis on open self-concept is a good stride in positive directions. The more strongly children feel the essence of The Child's Motto, the more sure will be progress toward the congenial atmosphere that emphasis upon values can create.

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[10] *Ibid.*

[11] Many other examples of humanistic techniques are given in Merrill Harmin, Howard Kirschenbaum, and Sidney B. Simon, *Clarifying Values Through Subject Matter* (Minneapolis: Winston Press, Inc., 1973).

[12] Lasswell, *op. cit.*

[13] David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, "Condensed Version of the Affective Domain of the Taxonomy of Educational Objectives," in *Current Research in Elementary School Social Studies*, Wayne L. Herman, ed. (New York: The Macmillan Co., 1969), pp. 454-62.

Widening the Friendship Circle Through Valuing

Friendship is the only cement that will ever hold the world together.[1]

As the child enters school, his environment expands from ME to WE. The process of "egoizing" is quickened into one of socializing by the introduction of new adults, peers, and physical surroundings. The small world of home becomes the world of the school and community and ultimately expands to include peoples and nations. As Gordon points out, however, we must remember that "The world of each child is to some degree unique. It needs to be approached in that manner."[2] The child's world is directly interwoven with what adults do and think, and it will determine largely what he is and will become.

The teacher purposefully builds a friendly classroom world for each individual. He introduces children to the nearby world of the community by helping them become involved with its citizens and to come into contact with the various cultures that make it an exciting place to live. He widens the circle so that children may view the world at large as a potential reservoir of friends.

Prerequisite to making friends in any of these "worlds" is the sense of relationship between self and others. John Valusek artfully uses the following analogy to illustrate perpetuating dual ego process relationships.

I am a bucket . . . you are a bucket. If I use my dipper to empty your bucket through bits of sarcasm, gossip, criticism, etc., I also empty my bucket. Sometimes my bucket may be filled to the brim with happiness. Then I may feel like using my dipper to fill your bucket. Surprisingly, as I fill your bucket, my bucket becomes still fuller.[3]

How can value clarification build friendship?

Friendship and love, or lack of them, are likely to be taken for granted. Children move in and out of their classroom, react to and interact with those who seek them out as friends or block their progress toward some kind of goal. They respond to their teacher and other adults in the accepted way if the day goes smoothly. Seldom are there opportunities in the usual classroom for pupils to look at friendship as something to be cultivated and cherished. A variety of techniques can be used to sense what friendship is and to discover how it can flourish.

Analogies and Metaphors.

Analogies and metaphors are useful in helping pupils describe in concrete form ideas that in abstract form would be much more difficult to express.

☐ **Give each child a half sheet of yellow paper. Tell him that it is a telegram announcing the arrival tomorrow of an imaginary best friend. Ask him to tell why this person is his best friend. Or, ask older pupils to write a letter to a distant person announcing the arrival there of his own best friend. The letter tells what kind of person the distant person may expect.**

What does your description tell about what you think a friend is?
What is most important to you about the friend?
In what ways are your good friends alike?
How do different people value different qualities in their friends?

☐ **Ask pupils to construct a collage showing what makes a good friend. Pupils may collect pictures, objects, words, etc., and assemble them in some manner that can be displayed.**

Why are the collages different?
What seems to be important to many of us?

Open-Ended Questions.

The open-ended question encourages pupils to respond freely and spontaneously, revealing first thoughts about social relationships and friendship patterns. The list given here will suggest some of the many possibilities.

1. **If I could be one of my friends, I . . .**
2. **Making friends is hard if . . .**
3. **In class working by myself is . . .**
4. **In class working with others is . . .**
5. **When I look at my friends and then look at myself I feel . . .**
6. **A nice thing about my best friend is . . .**
7. **When I want to make friends with someone, I . . .**
8. **If I could have a grown-up friend, I would choose . . .**
9. **If I could have a new friend in another country, I would choose . . .**
10. **If I could have as a friend someone who lived in the past, I would choose . . .**
11. **If I wished to make friends with someone in another country, I would . . .**
12. **It is difficult to have friends in other countries because . . .**

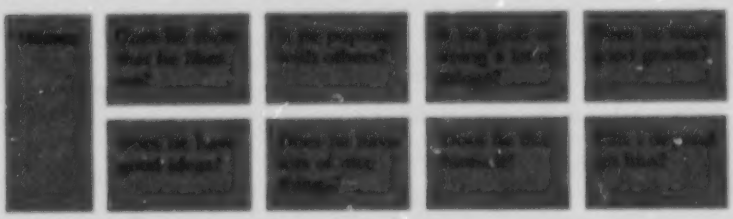
Humanistic Tasks.

These experiences focus pupils' attention on the constellation of characteristics we call friendship, and encourage them to diagnose human relationships. Following are some possibilities for looking at friendship in the classroom world:

☐ *Color Your Classroom.* **Ask each child to draw an aerial view of the classroom and to code through shapes and colors the way he feels about his peers. Emphasize that this representation will be shared only as he wishes.**

How did you use color and shape to show yourself?
How did you show your friends?
What are things that you like about yourself and your friends?
How did you show those you do not know well or do not like as well?
What is it about some people in the room that you do not like?
On what basis do you seem to choose your friends?
How do you think others in the class drew you? Why?

☐ *Retrieval Chart of Friends.* **List the names of your best friends in the left column of the chart below. Answer the questions about each friend with yes, no, or with a question mark for** *not sure.*



How many "yes's" did you have in each column?
What does this tell you about the kinds of friends you choose?
Which friend had the most "yes's" following his name?
Is he your best friend?
How do you think your friends might answer about you? Fill in the columns.
What can you do to be a better friend?

Simulation Games.

The simulation game may be used as a value-clarifying technique that requires active responses and that responds to pupils' actions. The game's effectiveness will depend upon the clarity of its value objectives, its personal involvement, and the application made through follow-up discussion and analysis. Following is a new game designed to help pupils explore friendship traits:

Keys to Friendship — A Simulation Game
by Claudia Crump

Value Objectives

1. After participating in the game and follow-up discussion, the players will verbalize in their own words and at their maturity levels the following:
   a. Different traits contribute to friendship.
   b. Different people value different traits of friendship.
   c. It may be to one's disadvantage to have few friends.
   d. Friendship is won by sharing.
2. After participating in the game and follow-up discussion, the players will participate in the value process of cherishing, prizing, and acting as follows:
   a. Choose freely from among several values by setting priorities on traits (keys) of friendship they value in others.
   b. Analyze their own friendship traits and those of their friends.
   c. Defend publicly the traits they value most in friends.
   d. Act upon their beliefs by bartering for the keys of friendship that they value highly.

Participants

1. Supervisor, Mediator, or Counselor: This person, or persons, will give the directions, mediate any conflicts that develop, and encourage participation of those who may not be bartering effectively.
2. Players: Any number of players from 6 to 60 may participate by exchanging and bartering for friendship keys.
3. Observers: Since this is a game in values, not every person may wish to participate. Some may prefer to act as observers, jotting down answers to questions listed in the follow-up action.

Directions (to be given verbatim or adjusted to the participant level)

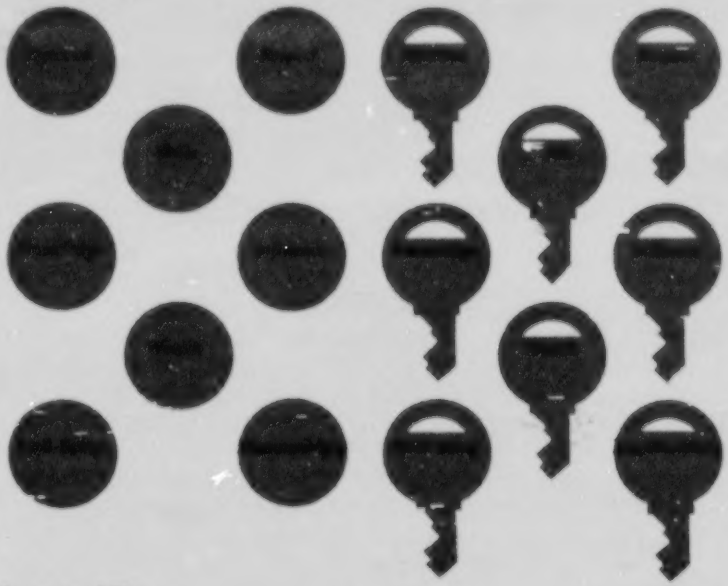
1. Environment: We all have, strive for, and hope to be friends of a certain kind. Most friendship traits are invisible, but this game represents a setting in which friendship is symbolized by keys. The keys of friendship may be swapped or bartered for with friendship tokens.
2. Player Goal: Each player is to sell or trade his friendship keys to others and to obtain friendship keys that he and others highly value. The player having the highest friendship score wins the game.
3. Materials: Each player will receive a Friendship Token and Key Chart on which he is to rate the traits he values in his friends and those that he possesses. (Traits on the chart are based on Lasswell's List.[4]) The chart also contains keys and tokens for exchanging. Each player will need a pencil and a pair of scissors.

Friendship Token and Key Chart

Token Column Number from 1-8 the traits you value least to most in your friends.	*Friendship Traits*	*Key Column* Number from 1-8 the traits that you have to offer least to most as a friend.
_____	*Affection* They (I) show that they (I) really like others by smiling, embracing, etc.	_____
_____	*Respect* They are (I am) very popular with others.	_____
_____	*Skills* They are (I am) able to do many things well (read, write, play ball, run).	_____
_____	*Knowledge* They (I) make good grades and nearly always know the answers.	_____
_____	*Influence* They (I) have good ideas which others gladly listen to.	_____
_____	*Wealth* They (I) have plenty to eat, a nice house and car, lots of toys, clothing, etc.	_____
_____	*Well-Being* They (I) feel good about themselves (myself) and help others feel good, too.	_____
_____	*Responsibility* They (I) play fair and can be trusted, do not cheat on tests or games, and do not laugh at others behind their backs.	_____

Friendship Tokens
Write the numerals assigned above on the corresponding tokens.

Friendship Keys
Write the numerals assigned above on the corresponding keys. Write your name on the stem of each key.



Sequence of Plays

1. The traits listed on the Friendship Chart are those that are valued highly by most people. The works may not have much meaning for you until examples are given. As we examine the given examples and add others of our own, think about your best friends and the traits they have that you especially like. (Discuss and add contributions to the middle column of the chart. If time permits, have the group complete the Retrieval Chart of Friends prior to the beginning of the game. See page 22.)
2. Now number in the left column, beginning with *8*, for the trait you admire most in your friends down to *1* for the trait you value least. *(Pause)*
3. Now place the same numerals on the tokens having the same label. Tokens are located on the left side of the Friendship Chart. For example, if you put *1* by *responsibility* at the top, put *1* on the responsibility token.
4. In the blanks on the right column of the page number from *8* down to *1* the traits you feel you best exhibit and those you exhibit least. *(Pause)*
5. Place the numbers in the box on the corresponding keys. For example, if you put *8* by *responsibility* at the top, put *8* in the box on the key with that label. Also write your name on each key. *(Pause)*

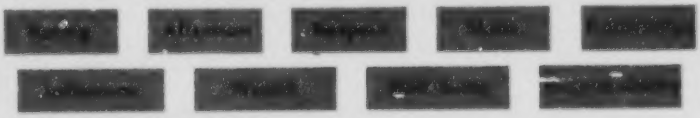
6. Cut out the keys and tokens. *(Pause)*
7. At the signal you are to get and to give as many friendship keys as possible. At the ending signal (designate the number of minutes), you will total the numerals on the keys you have collected from others; the tokens do not count. You are to subtract from your total score the numbers on your own keys that are still in your possession.

Rules

1. You may play the game by
   a. exchanging like or unlike keys
   b. exchanging keys for tokens of the same trait or for numerals equal to the value of your key
   c. exchanging keys and tokens in any combination satisfactory to both parties
   d. giving away and receiving keys.*

Ending the Game and Follow-up

1. The game ends at a time determined and announced at the beginning of the play sequence. Each participant totals the score on all keys that have been exchanged. He subtracts from this score the sum of his own keys. The difference is his final score.
2. Little good will come of such a simulation game unless a thorough discussion and analysis follow. In fact, participants may go away with misconceptions unless discrepancies from the real situation are noted. Ask the group to analyze the value placed on friendship keys by polling the number ratings. Set up a retrieval chart; ask, "How many of you have affection keys with the *8*? then *7*? etc.



3. Compare the individual Retrieval Chart of Friends prepared before the game began with the group chart.
4. Discuss in large or small groups these questions:
   What traits of friendship do you value most?
   Did your best friends in this group also value the same traits highly?
   Which traits did you have to pay the most for?
   What traits of friendship did you see exhibited during the friendship trading?
   What did you see exhibited least?
   What traits did our class value most? Least?
   How can we each be better friends to others?
   How can we have more friends?
   How can we help someone who does not have many friends?

* Note to the Supervisor: You may demonstrate each means of exchange with the exception of *d*. Observe whether participants grasp the significance of giving without actual demonstration.

What was the most important thing you learned?
How was this game like real friendship? How was it different?
How might it be improved?
What ideas about friendship were confirmed by the game?
What ideas about friendship were changed by the game?
Do the same rules apply to friendship among nations? Explain.

How can pupils discover how they feel about foreign peoples?

A rather elaborate study by Lambert and Klineberg[5] was designed to discover how pupils viewed their own and other people. The researchers found that children's early experiences seemed to mark certain foreign groups as strikingly different; that foreign people were described as different, strange, and unfriendly. Apparently pupils were easily influenced in their feelings about foreign people by the example of adults in their environment.

Helping pupils discover their own feelings is another facet of this same concern. A questionnaire with items similar to the following may be useful if pupils can be encouraged to respond openly in an anonymous situation. Results for the class group may be summarized in a retrieval chart.

1. **If it was necessary for me to move to another country, I would choose _____, because _____.**
2. **I would not want to live in _____, because _____.**
3. **I have (had, never had) a good friend who lived in another country.**
4. **I (would, would not) be interested in having a good friend in another country.**
5. **If I were choosing a story book to read, I (would, would not) choose one about a foreign country.**

What does your response show about how you feel about foreign people?
What does your response show about what you think is important in a friend?
Can you make any statements about the foreign countries the class prefers? Can you speculate why these were chosen?
What can you say about the interest of our class in foreign people?

☐ **Ask pupils to respond to a list of statements, indicating agreement, disagreement, or uncertainty. Responses are anonymous.**

1. **Some foreign people are more resourceful than others.**
2. **The American way of doing things should be taught to people in other parts of the world.**
3. **If people in other countries worked hard they would have a better life.**
4. **There are too many foreign people coming to our country.**
5. **Some foreign people are more warlike than others.**
6. **I would like to have a foreign person for my best friend.**

What do your responses show about your feelings about foreign people?
Do you know why you feel as you do?
Does the class share your feelings?

☐ **Ask pupils to tape anonymous responses to this open-ended sentence: I (would, would not) enjoy having a best friend from another country because _____. Compare the recordings and use questions such as those suggested above.**

☐ **Show pupils portraits of children of foreign lands; include one from their own country who is obviously from their own group. Ask, "Which of these children would you most likely choose for a good friend?"**

Why did you make the choice you did?
What does your choice tell about you?
Was your choice like or different from those of your class?
How could you tell whether the person would make a good friend or not?

How can pupils discover the values held by other peoples?

Finding out what other peoples value may be a difficult task for pupils whose life space has been restricted to their own community or country; while many of our children have traveled abroad, the proportion is relatively small. Understanding what people strive for and hold dear depends on how accurate is the information we can secure about them and how careful we are about avoiding the practice of generalizing on insufficient data. With due caution, however, it is possible for pupils to get at least a glimpse of what means much to people of other cultures.

Obviously, rich resources are demanded. A variety of sources will provide data that pupils can summarize after they have tested as best they can at their level of maturity the source of the information. Even young pupils might hypothesize that a story written by someone who had traveled briefly in a country would differ in accuracy from someone who had lived there all his life. Older pupils might guess that an account from the embassy of a country might have a point of view or motivation different from an account in a travel magazine or in a newspaper.

To illustrate how point of view and background make a difference in information people record, a role-playing situation may be useful.

With the help of a group of children who have been as fully informed as possible create a family scene in an imaginary foreign family in which a custom unique to their culture is played out. Without explanation to the other pupils about what they will see, ask them to serve as reporters writing the incident for a book or magazine, telling what the custom was, why it was practiced, and comparing it to something they know about at home if possible. The reporters play one of these roles: Some are

one-time travelers writing for their local newspapers; they have little knowledge about the country. Some are reporters from America who know about the custom and have lived in the country for some time, but do not approve of the custom. The children who took the roles are the third group, representing persons who have grown up with the custom and know its meaning; they are writing a textbook for children in America to use.

Which group of reports is most likely to have accurate information? Why?
Which group probably feels best what the people value?
Which group is likely to give inaccurate information?
Which group might be biased in their report? Why?

With some sensitivity to the authenticity of resources, teachers can use them effectively to build up a body of information on which pupils make tentative generalizations about the values held by other people. Recognizing that it is thin ice on which to tread, they can nevertheless make the effort to involve pupils in value identification. More mature pupils will probably be more successful and on safer ground.

Comparison Studies.

With the limitations mentioned above in mind, comparison studies are effective entrees to a consideration of values held for foreign peoples. Perhaps the hoped-for outcome of such experience is not so much knowledge of specific values held by a particular culture but the realization that values do differ and that these values have a profound effect upon the way in which peoples of the world behave. Comparison studies range from the simplest kind (Be on the alert for over-generalizing!) to more complex studies. Examples follow:

☐ **Share with pupils a set of pictures, a set of filmstrips, or a film like "Four Families" (McGraw-Hill). Ask them to study the visuals carefully; re-show the materials on succeeding days; do not hurry; note details of homes, dress, daily activities, etc. On the last viewing ask pupils to look for evidence of things that seem especially valuable to the families.**

☐ **Compare floor plans of typical houses in several countries. Authentic plans may be secured from residents who formerly lived in foreign countries; emphasize the search for typical dwellings; avoid comparing the poorest of houses in one land with more affluent ones in another. Look for evidence of what is valued by the family — efficiency of space, room for grandparents, view of the out-of-doors, etc.**

☐ **Compare the best-loved holiday in several countries. After gathering the details of the celebration, investigate its origins, its meaning, etc. If great interest is generated, some outstanding activity of each may be dramatized. The chief purpose is, however, to look closely at the celebration to discover why it is held and what values it represents to the people.**

☐ **Compare dances that are popular in several countries. Perhaps the physical education instructor can help pupils re-create the dances to authentic music — involvement is especially important here. Encourage pupils to search for the meaning behind the dance. What does the dance show us about what people value?**

☐ **Food rituals are particularly fascinating subjects for comparison. Of course, pupils will discover that many foods are closely related to the environment in which people live, but environment does not account for the special preparation many foods receive. Routines that cannot be varied, special forms of decoration, particular foods for particular times, all these can help pupils speculate about what is important to people in other countries.**

☐ **Older pupils may profitably compare religions around the world. While young pupils can come to the understanding that people go to many different churches and that religion is important to many people, pupils in the upper grades are ready to look at religious beliefs in more detail, as philosophies that guide people's lives and make a difference in their personal, social, and political behavior. Encourage pupils to investigate several well-known religions and perhaps one or more of the less widely known ones. Look for evidence of the values instilled by the religion and of the way in which these values are demonstrated by those who practice the religion. Children will discover differences in the religious beliefs and practices but also some common values — honesty, kindness, justice, love of family.**

How can pupils begin to feel empathy with persons of other cultures?

It is not easy for children to be persons of a culture different from their own. They are much too wrapped up in their own personalities to want to be somebody else for long; older children can try more deliberately to assume temporarily the characteristics of another group.

Role Playing.

To assume the feelings and habits of people of a different nationality or religious background is difficult at best, but role playing can be utilized to accomplish some steps toward this empathy essential to real understanding of others. The teacher's ingenuity must be depended upon to create role-playing situations to emphasize values and feelings. The following is an example of a design that may be used either to encourage research to follow through on misconceptions, or as a way of putting into real-life situations the facts and information pupils have previously gathered about the country or people.

☐ **Divide pupils into several groups. Tell each group that it will be asked to play out for the rest of the class the family situation described on the slip of paper they receive.**

Group 1. You are a Jewish family in New York who have been reading about the advantages of moving to Israel. In the family group you are discussing the material and trying to decide whether or not you will make the move.

Group 2. You are a Jewish family that has decided to move to Israel. You would like some of your friends and relatives to accompany you, but they are not easily convinced. Your family is arguing with them about the move.

Group 3. You are a Jewish family living in Russia. You would like to move to Israel, but the government is making it very difficult for families like you to leave. Your departure is likely to be dangerous. The family is planning strategies and trying to plan what can be taken on the journey.

Group 4. You are a Jewish family that has recently arrived in Israel from New York. Friends have taken you into their home temporarily. The family is planning how they will live, what kind of jobs you are willing to do, how you feel about the move you have made.

What seemed to be of value to each family?
How did members of the family show what was important to them?
Why did not all members of the family agree?
How do family members solve conflicts?
Are situations like these happening in the world today?

Simulation.

The simulation game also puts pupils into roles designed to help them see a problem more clearly or to feel more strongly how others respond to that problem. The activity in the simulation game is, of course, circumscribed by the action plan. The original *Keys to Friendship* game described earlier has excellent possibilities for adaptation to problems of world friendship. In this game tokens can be changed to represent traits of friendship or resources, tangible or intangible, that are sought after by nations. The keys can symbolize various countries, hypothetical or real, and what they have to offer in friendship. Each player or group may represent different countries and work out strategies for gaining the most friendship alliances.

In-Depth Studies.

Superficiality is a pitfall to be avoided if empathy with peoples of the world is a sought-after goal. The in-depth study can encourage more careful data-gathering and more firm bases for hypothesizing and drawing conclusions. However, finding challenging or unique avenues of investigation is perhaps the best antidote to mundane studies of how people live in other countries. A search for intriguing entrees to an exploration of values may turn up some of these topics or problems:

1. *Why do children everywhere have toys?*
2. *Why are foods that seem strange to some enjoyed so much by others?*
3. *Why do hats around the world come in so many different shapes?*
4. *How do people of the world use color to show what they value?*
5. *Why does Asian music have tones and tunes different from ours?*
6. *What do cookies around the world tell us about people?*
7. *Why do people have good luck charms which they cherish?*

How do pupils gain experience in analyzing situations that present value conflicts?

In the real life of school, community, and world pupils are bound to be confronted with situations in which conflicting values create problems for the principals. While we may be too optimistic about what our instruction can accomplish, focusing on values can certainly be a positive direction. What values are in conflict in the situation? What will be the result if one of the values is rejected and the other accepted? Can the conflicting values be reconciled? Is a compromise possible? At this point, pupils make their own decisions and learn to accept the consequences. The teacher is not the decision-maker, however much he might like to tip the scales; he may, if asked, give his personal point of view, but only after the value question has been as completely examined as is consistent with the maturity level of the pupils. (Complex situations among nations, of course, must be somewhat simplified for children. If pupils understand that the real situations are somewhat more complicated and that they are not being asked to solve the problems, recasting them as examples of value conflicts probably can be justified.

Experience in identifying conflicts in values may be gained in such situations as the following:

☐ **Hortense goes to school in a country whose people believe that education is very important for every child, but the country is very poor and the school has very little equipment. Most of the children cannot furnish their own school supplies. On this day the teacher opens a very large box of paper, pencils, crayons, and books sent by school children in another country. Hortense is very excited about the unexpected gift. When her name is called to receive some of the articles, she starts quickly toward the front of the room. Just then, she remembers something her mother has often said to her, "Learn to be happy with what you have. Do not take something that you haven't earned. We do not need to accept charity from anyone." What will Hortense do?**

☐ **The boys in Mrs. Sorenson's class are having a good time trying on the clothes that Suzi, a resource visitor, has brought to the class. They are clogging around in the geta and flapping the sleeves of the happi coat. They tell Suzi that the clothes are more comfortable than theirs and more**

fun to wear. Just then the principal enters the door. As soon as the boys spot him they step quickly out of the clothes and, with an embarrassed look, they stuff them out of sight behind their desks. What is bothering the boys? What conflict in values do they show?

☐ The pupils are viewing a series of televised events showing the President's visit to a country with which the United States has been on unfriendly terms for many years. The two countries have very different ideas about government and ways of living, and visitors have not been permitted to come and go freely. As the children watch the television scenes they think the visit seems to be very friendly and successful, but later they notice that some of the news comment is not very favorable. Why do you think not all people agreed that the President should go on such a journey? What values probably were considered by the President as he was making the decision about going? Why were these values in conflict? What value conflicts did the people of the country he visited have in deciding to invite him?

☐ In the current news, pupils are hearing about a meeting between representatives of the United States and a small country which it has supported for a long time in its effort to establish itself. Recently fighting has broken out between the small nation and its older neighbors. These neighbors have cut off selling a much-needed natural resource to the United States because of its help to the small country. The negotiators are seeking some way to solve the problem. What values are in conflict for the United States? For the small nation? For the older neighbors?

How can children include peoples of other lands within their friendship circle?

Experiences in value identification and clarification focused on other lands and peoples will be helpful in developing attitudes of acceptance and appreciation — awareness that all peoples have things of which they are proud, and that America has borrowed customs, language phrases, foods, and dress from many other groups. If these efforts have been successful in getting children ready to live in the world beyond their own community and country, they will naturally wish to become involved in activities and projects that will foster wider friendships. Action is a necessary follow-up to valuing. Even though the world is far beyond home base and out of sight, pupils can do some things to bring it closer.

For many years now world-minded educators have been suggesting ways in which pupils can involve themselves with schools and school children abroad, but a survey of current practice would not reveal any strong effort in this direction. Perhaps the reason may be that pupils have not really examined what is involved in becoming friends, what makes good friends, and how one makes

and keeps friends. That these friends are at a distance calls for more effort but does not deny the possibility. Consequently many of these suggestions may be familiar to teachers, even though untried. We can only hope that the valuing process will make the participation more sincere and meaningful.

Service Activities.

The key to effective help activities is the personal involvement of pupils and the development of a sense of sharing. Empathic feelings should not be overshadowed by feelings of superiority on the part of the pupils performing the services.

☐ **Plan with pupils to adopt a school in another country. Contact can be made through official channels or personal channels. Plan with children ways to secure information about the needs of the school — letters of inquiry to the school, consultation with persons who know the school, etc. Then follow through; select and send school supplies, add books to the library, send cameras and a supply of film with an offer to develop and return the pictures, supply needed items of clothing or health care. If pupils earn the money used and do the buying according to a well-thought-out financial plan, the project will be more significant to them and better received abroad. A sense of sharing and valuing the opportunity to share needs to be emphasized.**

☐ **Encourage pupils to engage in UNICEF "Trick or Treat" activities, helping them to become fully aware of ways the funds can be used and to understand and value the friendship circle in which they are participating. The "Trick or Treat" children enjoy at Hallowe'en may become even more interesting if it is varied to collect clothing, books, or blankets to be used where needed in the world. Changing the emphasis from taking to giving can be a wholesome experience for children.**

Cultural Exchange.

There is considerable feeling in both the school world and the adult world that the cultural exchange is more desirable than the service activity for building mutual respect and friendship. It fosters a give and take that characterizes the behavior of friends.

☐ **Invite a school in another country to exchange a variety of products representative of the culture of the school. Plan with pupils what they think will work best. They may suggest songs, either written or recorded, original stories, art work, recipes, etc. Each school will differ in its plans; schools in other lands will plan in accordance with their resources; packing and mailing restrictions will also play a part. A cultural package received affords unusual opportunities to further solidify the relationship between the two schools.**

☐ **Suggest that each pupil bring for an overseas box an object he values but is willing to send to a child in the exchange school. If children wish,**

each item may be accompanied by a letter explaining why the item was chosen. Simple toys, games, books, example of a hobby, and many other kinds of things children value are good possibilities for the box. In each case the item, although obviously valued and used, should be in good condition. If an exchange is effected, it would be a good idea if the mailings could take place at the same time; one box then will not influence what the exchange school puts together.

□ The exchange may take other forms. Suggest a "book of heroes," or a scrapbook showing beautiful things about our country, or a picture book of the "things we value in our country."

Correspondence with Children Abroad.

The idea of "pen pals" is far from new, and yet it is not extensively practiced in the elementary school. The reasons for this lack of interest is not clear, especially when teachers often are seeking realistic letter writing experiences. Anyone who has observed the delight that children express over a letter received from a far away friend can clearly understand why letter exchanges among pupils of different countries have potential for building friendship.

□ After arranging for the correspondence, plan with pupils how pen pals can be teamed up. Perhaps they will plan a vita sheet which will describe each one clearly enough that a counterpart can easily recognize a partner. Hobbies, special skills, favorite subjects in school, recreational activities and sports, as well as information about age, sex, family size, etc., may be included. When the partnerships are arranged, plans for the letters can go forward — what will our foreign friends want to know about us? How can we help them see what our life is like? How can we show what we think is important?

Welcoming Foreign Visitors to the School.

While pupils may have enjoyed the company of invited foreign visitors when they were seeking data about the countries they represent, a natural consequence of their study of foreign peoples will be their enthusiasm in welcoming to the school visitors who wish to know more about the school or in extending special invitations to foreign visitors to the community. Such initiative on the part of pupils will be real evidence of their interest in making friends outside their school or community circle. Similarly, their welcome of new pupils who have come to the school from other lands will demonstrate their continuing interest.

Continued Search for Accurate Information.

Pupils who have been taught to value friendship and to value human differences will be on the alert for news items, textbook

accounts, and literary works that fail to present a humane and accurate picture of the country and people being described. Though pupils may be too young to judge truly, the raising of questions is good testimony that they will not be misled knowingly. They will ask, "Who wrote the material? How well did he know the country described? Was the country his own? How long did he live there?"

Response to Cultural Contributions.

Experiences in identifying the values held by people of other countries is encouragement for enjoying the music, art, and literature produced by artists who live beyond our borders. Seeking opportunities to become better acquainted with these artistic productions signals progress toward the friendship goal.

As teachers, parents, and pupils cooperate in these efforts to reach out to other people, do they see in themselves changes in attitudes and values? Do they have a broader yet more personal view of the world? Are they more sensitive to the role that values play in the behavior of people everywhere? If so, then the valuing process has indeed widened the friendship circle.

References

[1] Woodrow Wilson, Address in New York City, Second Red Cross Fund, May 18, 1918.

[2] Ira J. Gordon, *Children's Views of Themselves* (Washington, DC: Association for Childhood Education International, 1972), p. 20.

[3] Paraphrased from John Valusek, *Bits and Pieces No. 1, Some Ways of Thinking About Human Behavior* (Wichita, KS: The Wichita Press, 1972).

[4] Harold D. Lasswell, *Power and Personality* (New York: The Viking Press, 1969), p. 17.

[5] Wallace E. Lambert and Otto Klineberg, *Children's Views of Foreign Peoples* (New York: Appleton-Century-Crofts, Inc., 1967).

Overcoming Bias and Prejudice Through Valuing

. . . This Nation was founded by men of many nations and backgrounds. It was founded on the principle that all men are created equal, and that the rights of every man are diminished when the rights of one man are threatened.[1]

Efforts to build friendships among people of differing cultures around the world cannot be separated from learning to value America's own cultural diversity. Within its boundaries are the riches of pluralism, and yet inequalities of many kinds and denigration of their cultural heritages have been the lot of minority groups. No one is immune to prejudices; and prejudices based on color, creed, or nationality are the most insidious and pervading, ingrained in many adults whose biases are easily assumed by the children who imitate them.

"Second Prize," a beautifully written story designed to encourage problem-solving through role playing,[2] illustrates very well how prejudice feeds on biases seldom recognized by the person who is prejudiced until he is confronted with the conflict in his own everyday experiences.

The Shaftel story describes an incident in which a committee of school children choose Joey, a courageous young boy, to receive a secret prize as the best school citizen of the year. The prize is to be awarded by Mr. Doyle, a school patron grateful for the school children's help in finding his lost grandson. On the annual field day, in the midst of much shouting and joy, the prize, a handsome pony, is given to Joey. However, the donor of the pony is very unhappy when he discovers that the recipient is a black child. He demands that a white child be chosen as first-prize winner instead of Joey and offers another pony for that purpose. The committee of children who chose Joey must make the decision. *Should they choose a new first-prize winner, thus demoting Joey to second prize?*

While the brief resumé does scant justice to the colorful details of "Second Prize," the opportunity for valuing is clear. *Why did Mr. Doyle, the donor, do what he did? How did he show how he felt? What seemed important to him? What would be the consequences if everyone felt as he did? Is this kind of feeling unusual or common? What evidence do we have? Why were the committee members in a difficult position? What would you have done?* These are questions with which children may struggle. The question for teachers is yet another: *How are pupils to*

respond to such values and actions when they encounter them in their school and community?

It will help us to answer this question if the focus is on societal goals that have the intellectual support of a majority of the people. On this level, not many would take exception to these two statements from *Goals for Americans:*

Vestiges of religious prejudice, handicaps to women, and, most important, discrimination on the basis of race must be recognized as morally wrong, economically wasteful, and in many respects dangerous. In this decade we must sharply lower these last stubborn barriers.[3]

Respect for the individual means respect for every individual. Every man and woman must have equal rights before the law, and an equal opportunity to vote and hold office, to be educated, to get a job and to be promoted when qualified, to buy a home, to participate fully in community affairs. These goals, which are set at the core of our system, must be achieved by action at all levels.[4]

More realistically, however, we must be concerned with how educational agencies of the society interpret and implement these goals. Schools bear a major responsibility for providing the objective guidance pupils need as they discover the nature and roots of prejudice and confront the situations in which it endangers human relationships and embitters those who are its victims. Such an awesome charge can be met successfully only by teachers who have faced their own biases and are themselves striving to become free of prejudice.

With these ideas in mind our attention is turned upon the children who are engaged with us in an educational venture. The very youngest may appear to be quite unprejudiced, playing and working happily together in preschool and kindergarten. But research among these children shows the majority of them seem to prefer the white race, even among black pupils. The basis for this preference may well lie in the apparent advantages of being white, but this racial bias leads rather naturally to prejudice and discrimination and also to self-rejection on the part of less privileged minorities.[5]

How can human variation be explored?

Discovering human differences may be an appropriate experience for the youngest pupils. They will note first, of course, the obvious outward evidences; the teacher leads them to look for the less visible.

☐ **Divide the class into small groups. Each group studies itself and prepares to tell others all the ways in which its members are alike — all wear shoes, all have two eyes, etc., and all the ways in which group members are different — hair color, complexion, etc. Guide the pupils to discover**

that all these are visible, exterior likenesses and differences. Raise other questions: What are some differences that can't be seen (likes, feelings, etc.)? Some likenesses that can't be seen?

- **Encourage pupils to study carefully pictures of different races or people from different social and economic spheres. (These may be selected from picture sets or slides the school possesses or may be found in magazines. Close-ups are best as they bring pupils face-to-face in a more realistic way.) Ask them to describe the person in the picture, telling what kind of person he is, what he wants most, what he thinks is important. Encourage pupils to speculate that these invisible values may be much like theirs but that it is difficult to tell from the person's exterior.**
- **Request that pupils bring their baby pictures to class and post them without names for study. Pupils note that the differences are quite minor at this age and that likenesses are many. Ask pupils to hypothesize about why these babies grew up to be the many different persons in the class group, with different ways of doing things and different ideas about what is important and valuable.**

In all these experiences in the exploration of human variations, attention naturally focuses initially on observable physical traits, followed by some attempt to discover that outward differences are not necessarily evidence of the inner person. When pupil maturity allows (and it may be sooner than we normally assume), there is excellent opportunity to translate into simple examples drawn from life and from pictures the likenesses of people in valuing those things identified by Lasswell as being universals, present among all people at all times. He believes that desire for love and respect, knowledge and skill, power over others and over the problems of living, happiness and contentment, and feelings of trust and security are sought after by people of all races and conditions.[6] Thought-provoking questions related to these values can add further dimension to all the situations described above.

Unhappily, however, in spite of early emphasis upon the persistence of and the values in human variation, somewhere along the way children begin to pick up from influences in the society the fact that some differences are somehow less desirable and that persons who possess these characteristics are therefore inferior. The process is imperceptible in the beginning, but it unfolds often in full-blown and articulate prejudice or at best smolders as an undefined dislike or withdrawal.

How can the existence of prejudice be made clear to children?

Combating such prejudice seems to demand something more than learning about differences and what they add to the happy variations in the society. The existence of prejudice must be faced and be made very clear. At whatever point prejudice begins to

manifest itself — mimicking remarks made by others, pointing out thoughtlessly or ridiculing some physical trait, making unfair comparisons, using derogatory terms even unconsciously — it is wise to begin a campaign to reverse the tendency. Teachers recognize that influences outside the school can be very strong; their effort must be equally strong and at the same time *objective, fair,* and *open.* Not an easy task!

Pupils can become aware that bias and prejudice are realities in their world through fact-gathering designed to form the basis for a reasoned approach to an urgent problem. Some rather simple investigations will yield data that can be compiled and summarized. Parents can be asked to assist if pupil maturity seems to indicate that their help would be an asset. (Such parent involvement would be valuable for other reasons, as well.) Remember, too, that the broader the scope of the investigation, the more reliable will be conclusions drawn from it, although no one is expecting children to produce data of a highly scientific and infallible nature. How can we begin?

□ **Children may organize to watch a specified number of minutes at a given time on television. They record the number of different characters who appear in the features and in the advertisements. They tabulate the number of individuals who represent various ethnic groups and record the role each plays. If a group of pupils watch the same channel, they can confirm the data gathered by others in their group. They can generalize upon the data and make some tentative statements based on them.**

□ **More mature pupils may collect news items in which persons have been accused of wrongdoing in the local and in surrounding communities. They note whether or not the person is identified as a member of a particular ethnic group, including whites and non-whites. Their findings will indicate whether or not such identification is usual; they may wish to make some inferences about the attitudes toward ethnic groups held by the various newspapers and their reporters. If such identification seems common, ask pupils to suggest how such reporting may influence attitudes among the people of the community.**

□ **Illustrations in textbooks may be investigated for evidence of omission of minority groups. Individuals or small groups may make a count first of textbook illustrations that include people; then a count of those that include persons of a particular ethnic group. Pupils then on their own or with the teacher's assistance, compute the percent of people illustrations that include persons of a minority group. (The Far West Laboratory for Educational Research, which has developed this technique in considerable detail for the use of teachers, suggests that for black people less than 40 percent is definitely inadequate.) Mature pupils may also try to determine whether or not the minority group persons in the illustrations are shown in central roles or merely as background figures.[7]**

□ **To illustrate the prevalence of stereotypes that often emphasize characteristics that are erroneous and sometimes uncomplimentary, en-**

courage pupils to plan brief interviews with a predetermined number of adults — parents, relatives, and close friends. The pupils will plan their approach, perhaps agreeing to ask each adult to list five words that come to mind immediately when he hears the word *Indian, Negro, Mexican, Chinese,* etc. For example, some may respond with such words as *teepee, redskin, scalp, bow and arrow, tom-tom* when reacting to the word *Indian.* When these data are compiled, pupils are encouraged to consider whether or not these words truly describe Indians. Research by individuals or small groups can determine the accuracy of the stereotypes.

□ **Suggest that children search through popular magazines to collect advertisements showing persons from ethnic groups other than their own and other than white. Classify persons as to race or ethnic group, the role of the persons in the illustrations, evidence of stereotyping as they understand it from their previous experience with the concept. Since there seems to have been some recent effort to avoid such undesirable practices, it would be interesting to conduct a similar search among magazines of ten years ago, if they are available in libraries.**

What are pupils to do with these awarenesses, once they have engaged in activities like those above? The process of valuing can move them beyond the conclusions that prejudice and bias exist and into the real world of decision making. We ask thought-provoking questions and encourage them to do the same.

Why do people often look unfavorably upon those from another ethnic group or of a different sex?

What do their actions or comments reveal about what is important to them?

Have you been in a situation where you shared some of these ideas?

Where did your ideas come from?

Do they show what you thought was important then?

What would be the consequences if everyone felt as the data show many people do?

What are your feelings now about this problem?

Do you plan to do anything about it?

What is it like to be discriminated against?

Not all persons in American society, although they may recognize that prejudice exists, have experienced it sufficiently to have its effects brought home. On the other hand, certain groups have been continually discriminated against. Whatever experiences the teacher decides to develop must be determined in part by the makeup of the class group. No one would wonder whether or not inner-city black pupils understand discrimination; it has been part of growing up. On the other hand, these children may be prejudiced against other segments of their neighborhood or community and can profit from the adaptation of experiences to their circumstances. This perhaps unnecessary caution should be kept in mind as further ideas and suggestions appear here.

What does it mean to experience prejudice and discrimination? How can pupils "get" the feeling if they have never experienced being a "have not" or a "left out?" Several years ago teachers were intrigued by the report that another teacher had re-created in his class an atmosphere of discrimination by awarding without explanation privileges to blue-eyed children and not to brown-eyed. This rather simple idea caught teachers' imagination and has been implemented in a dozen different ways. Teachers will think of many variations that can be invoked in a mandatory way to reproduce what it means to be discriminated against because of no reason that can be understood easily or no circumstance that can be altered — hair color, height, etc. There are other possibilities as well.

Role-Playing. **In their book,** *Role-Playing for Social Values,* **the Shaftels include several stories that explore the problems of prejudice. "Second Prize," which was briefly sketched earlier in this discussion; "No Trespassing"; "Keep Out: This Means You"; and "Josephine," for children who are older, appear in this set of unfinished problem stories. In each, discrimination is based upon color, creed, or nationality. Encourage pupils to plan solutions to the problems and to play out their ideas.**[8]

What is the problem?
What is happening?
What do people's actions tell about their values?
How did people in the story acquire these values?
What might be the consequences if the problem was not solved fairly?
What would you do if you were the person discriminated against in the story?
If such a thing ever happened to you, what would you do?

Simulation. **Imagine that you are a group of children that has recently moved to this community from another country. Your teacher has announced that you are soon to be given a test to determine whether or not you are enrolled in the proper grade in the school. You all are not worried, because you know you are good workers and straight thinkers, and in the schools you went to last year the teachers said you were doing fine. Now the teacher is passing out the test; you have your pencil ready. The test is quite long and printed in large type. It all looks quite easy until you start to work on it. Then you discover that it is written in English, a language you are just beginning to learn. You ask the teacher for help, but she turns away from you, saying something about its being your responsibility to know English if you are going to live in the United States. Think about your situation for a while. There are many pictures in the test, some of which you recognize and some which are unfamiliar, but most of the words are very strange. It becomes so confusing that you don't know what you know and what you don't know.**

How do you feel in this situation?
What is going to happen to you?
Why do you think your teacher didn't listen to you?
Can you tell what is important to the teacher?

What are your alternatives in this matter?
What will happen if you try one or another of the possible actions?
Do you think situations like this often happen to newcomers to our country?
Where else does it happen in our country?
How do you feel about this problem?

Role-Exchange. **Identify pupils who are at the opposite poles of opinion about each of the following issues. Ask the two to argue the point between them and then for the class, or to play roles to illustrate the situation. Then ask them to reverse positions and continue the argument or the role playing. These issues are appropriate to the problems of discrimination.**

1. **It is important that each person in our class treat all the others in the same way.**
2. **If a person is of a different race or religion or country, he can expect to be treated differently by others who are not of his group.**
3. **Groups that have always been discriminated against are used to it by now and do not think much about it.**
4. **All children in the school should be admitted to the recreational activities they choose, without regard to sex.**
5. **People have always been discriminated against; probably nothing can be done about it.**
6. **It is possible to feel sympathy for a person and still not like him.**

Discussion may center on such ideas as these: *What did you learn in each of the roles you took? Did the role exchange make the problem any clearer to you than it was before? What are you going to do about the problem now that you feel it better?*

Brainstorming. **Pupils have ten minutes in small groups to suggest all the feelings and frustrations experienced by people who are discriminated against in these ways.**

1. **You are white pupils called unpleasant names as you get onto a school bus already loaded with black pupils; you definitely are not wanted there.**
2. **You are an attractive black person who is applying for a job at a popular movie theater. The manager says that the job has already been filled; you know for certain that it has not been filled.**
3. **You are a Mexican child who has entered Washington School in an Indiana town while your parents are helping to harvest the tomato crop. The principal puts you in the second grade, although you are well past ten years of age.**
4. **You are an Indian-American in fifth grade in a West Coast city. The children are reading from their textbook which says, "Everything the Indian learned after white men came, he borrowed from them."**
5. **You are a young woman who has just told your parents that you plan to take up television repair service as your chosen occupation. They are appalled. (Roles may be changed to put a male in a role not usually thought to be masculine.)**

How are value conflicts recognized?

As indicated previously, no one would assume that elementary pupils can solve the many problems of bias and prejudice that are everywhere in evidence. They can, however, form the habit of analyzing situations for value conflicts, rather than responding in whatever way has been instilled by experience or in imitation of those around them. The focus is on identification of the conflict, the consequences of alternative solutions, and the application to pupils' experiences. The following may suggest to the teacher the kinds of problems in which value conflicts arise; other possibilities will become apparent:

☐ **Jason goes to school where all the children are white; there have never been any black children in the school. (This situation may be reversed to fit any particular ethnic components.) Recently the court has ordered that black children be admitted to this school. Jason is rather looking forward to having some new friends enter his class, but his parents are angry. They have threatened to keep Jason home if the court order is enforced. Jason loves school and has never missed a day — even going sometimes when he probably should have stayed home with the sniffles. He says he will not stay at home. His parents are surprised, because Jason has always been a very cooperative child. Jason's parents are evidently making it necessary for him to choose between two values that he holds.** *Is there a value conflict in this incident for the parents, too?*

☐ **David has been describing to his class the efforts of some persons to protest at his father's store the selling of fruit that has been harvested under conditions unfavorable to a particular minority group which makes its living by picking fruits and vegetables. He has reported how his father feels about the interference with his business and how sales have been affected. He has also told the class that he tried to tell his father that many Mexican-Americans have been discriminated against in working conditions and wages. David's father is angry both at the protestors and at David. The teacher is trying to help pupils recognize how David feels in this situation with his father.** *What values are in conflict for David? For his father?*

☐ **The children in the fifth grade have discovered that some parts of their social studies textbook seem to imply that some groups of immigrants to this country were more desirable than others. Further investigation shows that very little attention is given to the contributions these groups have made to American culture. The pupils decide to speak to the principal about the possibility of getting a more up-to-date and objective book. He listens to them but informs them that the book they question was selected by a textbook committee of teachers and must be rented for three more years before a new book can be chosen. He seems to understand their request but says that it creates serious problems for him.** *What is troubling the principal? How can he be loyal to two groups at the same time?*

When problems of bias and prejudice arise in the school or community, they are sometimes of such import and challenge that pupils decide to pursue the matter in depth. Or, if the teacher senses a pressing need for examining the problem, she may guide pupils into attacking the problem in a disciplined, intellectual way. A full-blown social studies area of study then may open up at one or more levels of the elementary school.

In addition to obvious justification for an in-depth study of problems created by prejudice, it may also serve as a relevant vehicle for developing basic understandings that underlie social studies programs in general and that enlarge on the concepts of basic needs, democracy, culture and cultural contribution, pluralism, and the like.

Many are the ways to initiate an in-depth study of prejudice. If incidents similar to those mentioned in this discussion arise, they may be used. Or the descriptions included in this publication may be vehicles for role playing, discussion, and brainstorming, with the teacher posing the question, "It appears that we need more information about this problem than we now have. *What further aspects should we investigate if we wish to be informed about it?*"

To take the initiative in opening up the problem, the teacher may set up the classroom environment in a challenging way. He can encourage pupils to explore bulletin-board displays of living conditions among various ethnic groups, civil rights protest movements, newspaper items about alleged discrimination; and to examine a variety of realia — articles, clothing, jewelry, artistic creations from cultures represented by groups being studied. The reading table can contain books about children of various ethnic backgrounds represented in the society, books showing multi-ethnic characters and settings, textbooks having no illustrations that include non-white persons, biographies of famous persons of varying backgrounds, and magazines published for particular groups. All these items — bulletin boards, realia, and books — can be posted or arranged with thought-provoking questions to start pupils thinking about various facets of the problem of prejudice. As pupils finish the exploration periods, the teacher may suggest, *"What did you see here that you hadn't seen or thought about before? Do some of these things make you want to ask questions? What are some of the problems we probably should try to research if we wish to help people of all groups live together successfully?"*

For other ways to spark interest, scan the following list, which contains suggestions that can be adapted to the teacher's purpose.

They can be equally useful for arousing concern about the problem, or as data sources:

1. **Suggest that pupils watch an upcoming television program devoted to a minority-group problem.** *Why was such a program given? What does this program mean to us?*
2. **Encourage older pupils to see a popular movie that shows a minority group or person in a problem situation.** *What was the problem? How was it solved? What did you think of the solution? Do those things really happen?*
3. **Examine current events, such as a proposed boycott to be used as a protest against discrimination.** *What were the people protesting? Did it do any good? Would you have joined the protest?*
4. **Read aloud over a period of time a book showing life in an ethnic group different from the pupils.** *What problems of living did these people experience? Were these problems different from those in your family? How were the people trying to solve their problems?*
5. **In an election year involve pupils in reporting and discussing what candidates are saying about racial problems or women's rights.** *How do their ideas about the problems compare or contrast? Why are they not all in agreement?*
6. **Share and then talk about a performance by an entertainer from a particular culture.** *How did he show what his group values and how they feel about things?*
7. **Talk with a resource visitor who is working with disadvantaged children.** *How does being a member of a minority group increase the chances of poverty? Would you like such a job?*
8. **Visit a museum or gallery display of objects representing a minority culture.** *What can we learn from studying these artistic products?*
9. **Read President Kennedy's June 11, 1963, speech on civil rights. Read Martin Luther King's "I Have a Dream."** *Why were these speeches given? Why were they necessary?*
10. **Tour a place of employment where there are many workers but no visible discrimination.** *Why are these workers able to work together well?*
11. **Collect newspaper items that show that discrimination is being overcome in some places — women engaging in formerly all-male occupations, black people chosen for very high political positions, etc.** *Is the problem of prejudice disappearing?*
12. **Visit the local human rights commission to secure a list of their recent cases and how they were disposed of.** *Why do these problems seem important? To you? To others?*

The problems each group chooses to explore in depth will depend upon the focus of the initiation experiences — the direction is somewhat in the hands of the teacher who guides discussion and problem identification. Nevertheless, pupil interests and concern will have their influence on the problem-raising event. Some of the problems that might be cooperatively selected and the understand-

ing to which they can contribute are suggested as examples of the wide range possible.

1. *Problem: Why did prejudice and discrimination develop in this country?*

   Sub-Questions: Why did black people come to the United States?
   Why did other ethnic groups come?
   What were some of the problems they experienced?
   Why were they discriminated against?
   How were these problems solved?
   Why did these solutions often lead to new problems?

   Understanding: Many of our current problems in human relationships have grown out of our failure to solve problems of the past with understanding and wisdom.

2. *Problem: Why do people become prejudiced?*

   Sub-Questions: Why do children of different races or cultures sometimes get along together better than adults?
   How does behavior show what people think is important?
   What evidence is there that some regions of the country are less prejudiced than others?
   How do children learn prejudice from their parents and other adults in the environment?

   Understanding: Children tend to adopt the feelings and prejudices of their parents and other adults in the society just as they adopt their ways of living.

3. *Problem: Why are minority groups an important part of American culture?*

   Sub-Questions: What kinds of music and art have been contributed by various ethnic groups in America?
   How have they influenced literature?
   What contributions have they made to other areas of daily living?
   How would America have been different without them?

   Understanding: Many of the good things our country enjoys have come from people of various ethnic groups.

4. *Problem: How can we get rid of prejudice and discrimination?*

   Sub-Questions: Why have conditions in our cities made the problem more urgent?
   How can attitudes be changed?
   How can laws help to reduce discrimination?
   What can individuals and groups do about the problem?

   Understanding: Because changes in community life have pointed out the need for better human relationships, ways must be found to eliminate prejudice and discrimination.

Doubtless pupils and teachers will find other profitable directions in which to move, once their interest and enthusiasm are stimulated. At this point, inquiry techniques can be put to use: Children examine each of their questions to determine whether or not it can be researched; that is, whether or not data can be gathered that will throw light on the problem. Some of their

questions may have to be re-stated in more specific terms. Then comes the phase of making some reasonable hypotheses or tentative statements about the questions or problems to be investigated through data gathering. As data are collected, organized, and interpreted, hypotheses can be confirmed or discarded. Workable ones can be then translated into action. Social issues such as matters of prejudice offer a very pertinent vehicle for the practice of inquiry skills; at the same time pupils can build knowledge that will be a better base on which to formulate their own values than mere sentiment, opinion, or emotion.

How can pupils respond to problems of bias and prejudice?

What are the ultimate outcomes of pupil involvement with problems of prejudice and their consideration of relevant values? If pupils are beginning to value human potential for making contributions to our corporate life, the values of fair play, equal opportunity, and human dignity should be evidenced in their actions starting at the elementary school level. A recurring opportunity to demonstrate acceptance and valuing of human differences arises whenever newcomers enter the pupils' life space. At school, children may be moved to make specific plans to greet the arrival of a new family to the school. A special bulletin board in the lobby of the school is used to say, "Glad You Are Here Susan and Tony Hevia." The daily announcements welcome new pupils joyously; introductions over the loudspeaker and tours of the school are made special occasions. If the new pupils represent a particular ethnic group, the children plan for a display focusing attention on the culture, and they involve the newcomers in its preparation. The groups that new pupils join may well leave their current social studies problem for a time to investigate more thoroughly the environment from which the new ones come; they can cooperatively make plans for orientation to the school, for informing the pupils about the local community, and for help with language if necessary. In these ways children show that they are able to act in accordance with new awareness and values.

Enterprising pupils may plan a series of assemblies to highlight the social contributions of ethnic groups — first those in the school and then others, featuring music, art, literature, famous persons, and perhaps a tasting party for the audience. These assemblies may be on a monthly basis, with various classes responsible in turn. The cafeteria may make it a special day with an appropriate menu item. Throughout, great care should be taken to counteract existing stereotypes and to avoid creating new ones.

By this time pupils should be increasingly aware of stereotyping in the school — in activities that exclude pupils on some basis

irrelevant to the activity, in the library books and textbooks that stereotype certain ethnic groups, in programs and plays that pupils write and produce. If as a result of the visit to the local human rights commission the children feel that such an agency would be helpful at school, they may consider establishing one. To this agency — representing various age-levels and ethnic groups, with faculty sponsors — may be taken instances of name-calling, quarrels having ethnic or male-female overtones, evidence of stereotyping, biased remarks, and the like. The commission may devise a form for written complaints designed to emphasize the valuing process and the possible value conflicts. Although pupils may be too immature to solve all problems brought to them, the miniature human rights commission can give valuable experiences in analyzing problems of prejudice and also making clear that the school and its pupils are aware of the need to solve these problems.

Whether or not pupils can take action in the community at large depends much on the support they receive in their efforts from the school and the parents; both may at times be reluctant to take a very strong stand. However, pupils may use several avenues of action — on their own if need be — letters to local newspapers, letters to congressmen, school newspaper items, and special appeals to families and friends. With broader support they may plan special programs for school patrons to call attention to existing problems and to disseminate suggestions for bringing about better relationships among community groups. They call family attention to helpful television programs, to current motion pictures, and to things said and read at school. Teachers may devise schemes for asking parents to share evidence of children's actions. *Are children talking about school activities designed to reduce prejudice? Are they presenting "the other side of the question" when adults are showing their biases? Are they objecting to prejudiced remarks or name-calling they hear in the neighborhood? Are they watching programs that touch on the problem? Are they behaving with kindness and concern toward persons in groups other than their own?* The answers will be revealing evidence of the social action children are taking.

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[2] Fannie R. Shaftel and George Shaftel, *Role-Playing for Social Values* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1967), pp. 372-73.

[3] *Goals for Americans*, The Report of the President's Commission on National Goals, p. 3. © 1960 by The American Assembly, Columbia University. Reprinted by permission of Prentice-Hall, Inc., Englewood Cliffs, NJ.

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[5] J. Kenneth Morland, "The Development of Racial Bias in Young Children," in *Teaching Social Studies to Culturally Different Children*, James A. Banks and William W. Joyce, eds. (Reading, MA: Addison-Wesley Publishing Co., 1971), pp. 25-32.

[6] Harold D. Lasswell, *Power and Personality* (New York: The Viking Press, 1969), p. 17.

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[8] Shaftel, *op. cit.*

Making Democracy a Reality Through Valuing

That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.[1]

Schools across the United States in the statements they make about their educational objectives almost without exception put a high priority on learning the ways of democracy. Professional educators at all levels would probably agree that helping children grow into the democratic culture as rational, participating citizens is in the highest echelon of educational goals. They very likely would agree also that in democratic society each individual has his richest opportunity for self-realization and for contributing to the general welfare in creative, innovative ways.

Have we expected the principles of democracy to be absorbed from the human environment, to be learned by imitation of others, to be caught through daily living in the society? Indeed, we should not be fearful about teaching the values of democracy in the elementary school, for our schools were established in the belief that only an informed citizenry could maintain and improve democracy — could maintain and implement the ideas on which the nation was founded and which are so clearly expressed in its basic documents. The Declaration of Independence, the Constitution, and the Bill of Rights underscore these values. And in more recent times, *Goals for Americans* —

The degree of effective liberty available to the people should be the ultimate test for any nation. Democracy is the only means so far devised by which a nation can meet this test. To preserve and perfect the democratic process in the United States is therefore a primary goal in this as in every decade.[2]

Despite the fact that the maturity of elementary school pupils does not make possible a deep or thorough exploration of democratic values, good argument exists for beginning rather early to help them develop attitudes and beliefs consistent with these values. We have adequate evidence that the child's political world begins to take form while he is quite young and changes rapidly during his early childhood, and that the elementary school years are the really crucial ones in the development of attitudes toward government and political activity. The school must begin early to introduce pupils to democracy and its meaning.

What does it mean to be democratic?

Each teacher must necessarily make some decisions for himself and his pupils with regard to the values he considers appropriate to the developmental level of the group. Those selected here are not the only values that may be emphasized in the elementary school; they are examples, however, that may open up many avenues of exploration. Perhaps a good place to begin is to help pupils get a glimpse of what it means to be *democratic* and *undemocratic*. A simulation technique is calculated to create situations that in turn generate feelings and awarenesses. Try this one, adjusting the details to fit the maturity of the group.[3]

☐ **Announce to the pupils that for the coming week, everyone will have new rules to follow. Tell them each infraction will be noted and at the end of the week punishments will be determined without explanation. If pupils ask why, just tell them that it is the *rule*!**

Here are possibilities:

1. **Jumping ropes and balls may not be used in any outdoor period.**
2. **No one may leave his seat without asking permission by using a special signal to the teacher.**
3. **All candy, gum, or toys will be impounded by the teacher.**
4. **No pupil may help another with his lessons.**
5. **The teacher will give each direction or assignment only once.**

During the week record the reactions of the pupils to various rules. If pupils have the necessary writing skills ask them from time to time to jot down how they feel about the way things are going. At the end of the week gather the group together to total the infractions. Rather than mete out punishments, however, ask pupils how they think the rule breakers should be dealt with. Explore other questions: *"Did you have difficulty following the rules? How did you feel about the rules? How did you feel about the leader? Would you like to continue the plan? Why or why not? How would you*

have the pupils for making rules and assigning punishment? Have any situations like this one happened in real life? Do you think this week was democratic or undemocratic?" **Ask pupils to list words that help them describe what makes a situation democratic.**

□ **Tell pupils that for the next few days all instructions to them will be given in the form of orders, which are to be followed without their asking why. Avoid using "please" and "thank you," maintaining a rather direct (although not hateful) manner of speaking to the children.**

At the close of the "experiment" discuss such questions as these: *"Did you like this way of knowing what to do? Why or why not? What was good about it? What was bad about it? How did you feel about the leader? Was the leader democratic? How would you work with the class if you were the leader? How would others in the class feel about you if you were this kind of leader? Why are some teachers more democratic than others?"*

Role-playing offers other opportunities for pupils to experience decision-making in terms of democratic values. These situations may suggest a variety of role-playing opportunities to clarify what it means to be democratic. For example, tell pupils this story and encourage them to resolve the problem:

□ **Mr. Sanson's class at Rose School has just finished its most successful holiday paper drive. When they make plans for the drive this year, they talked over the various ways to spread holiday cheer with the money they collected. After listing a variety of suggestions and considering the good points of each, they finally agreed on a project — buying toys for small children in a nearby public housing development where families were large and incomes small.**

Now the class officers, with Jim as president, are meeting to organize a proposal to the class for carrying out their suggestions for spending the money.

Susan, the treasurer, has just finished counting the proceeds for about the tenth time. She says, excitedly, "Yes, it's by far the biggest drive we've had any year we've been in school. One hundred seventy-six dollars will buy plenty of toys for those kids at the Elmville Housing Center. Isn't it great, Jim?"

"Yeh, great, but you know I've been thinking. Since we've gone way over the top, I don't see why we have to give it all to the kids. I propose that we buy something for our class — maybe a projector or give a party — and then what's left could be used for the toys. There's more than enough. We worked hard and ought to get something out of it for ourselves. What do you say, officers?" asked Jim.

"That's a great idea, Jim," agreed Susan and Debby. "Let's tell the class right after recess. They'll go for it in a big way."

"Hey, wait a minute, you guys," challenged David, the secretary. "You can't do that. The kids have already decided how to spend the money. You just can't sit here and change that!"

"Who says?" Jim came back at him angrily. "I was elected president; wasn't I? If I make a decision, it goes; doesn't it? They'll *have* to do what

I say. You agree; don't you?"

"We all think it would be great to have something for the class, but were you elected so that you could tell everyone what to do? Is that democratic?" challenged David.

"Never mind that," answered Jim. "They'll like it; you'll see."

Divide the class into groups of four pupils. Ask the pupils to assume the roles of the four class officers and to propose a solution to the disagreement; they then present their proposal to the others in the room who play the role of the class that has planned to give toys to needy children. Suggest these questions for discussion by the small groups or by the class as a whole: *"On what points did they disagree? Why did Jim make the suggestion he did? Why did David object to Jim's idea? What did their ideas show about what they thought was important? Do you think Jim was democratic or undemocratic? Why do you think so? What will happen if the officers go along with Jim? How will the class feel? What are some possible ways to settle the question? What do you conclude about what it means to be democratic? Can you remember a time when you were undemocratic? How do you feel about that now?"*

How may democratic values be examined?

Many values are to be sought after in the democratic society — among them freedom, respect for the rule of law, concern for minority rights, cooperation rather than force, responsibility to one's self and to others. Helping pupils clarify their own values with respect to democracy is of highest priority. Open discussion about *freedom*, sparked by thought-provoking questions or divergent situations, discussion in which pupil responses are accepted without criticism or teacher judgment expressed, can encourage critical thinking by individuals, small or large groups. For example:

☐ *What does it mean to be free?*

What would happen if everyone believed as you do? Would that be good or not?

Can you remember a time when you didn't feel free? How did you feel?

Did you try to do anything about it? What did you do?

Have you ever kept some other person from being free? How did he feel? How do you know?

☐ *How would your life be different if you could not speak freely to your friends?*

How would you feel?

Have you ever been in a situation in which it would have been better not to say what you think?

Would it be all right to yell, "Fire!" in a crowd of people if there were no fire?

☐ **You have just found out that a letter that you sent to a friend was censored before he received it; that is, several parts of your letter were cut out and destroyed; you can only guess that some official did not like what you said about your country in that letter.**

How do you react to this situation?

Are there times when people should not have freedom of speech?

What guidelines can you make about the use of freedom of speech?

☐ **Because of an extreme shortage of gas and oil, driving of all cars on Sunday has been banned. The streets must be kept clear except in great emergency. Many people will be unable to go to church.**

How will church people feel about this ban?
What values are in conflict?
Do people have a right to go to church when they please?
What alternatives might be explored?

Respect for rules and laws made or accepted by the group for its welfare or success is a value that plays an important role in democracy. Pupils encounter rules on a daily basis, and these encounters provide opportunity for them to examine the part laws play in learning to live in a democratic society. True, these rules may not have been made with the consent of "the governed," that is, the pupils; but we can assume that they were made with the "general welfare" of the pupils in mind. These devices may suggest entrees to a discussion of respect for law as an essential value:

☐ Divide the children into appropriate-sized groups to play some favorite classroom games. Propose that the games be played with new rules to be made up as the play progresses, with no prior agreement on them.

☐ Divide the pupils into several groups; ask them to dramatize what freedoms they would lose if there were no laws to protect them. Each group may represent a segment of the community — a group of storekeepers, a group of school children, a group of property owners, etc.

☐ Ask children to imagine they are starting a new country on a newly discovered island. Propose that they draw up the ten rules they think should become laws for this new land. Small groups may write sets of laws and then compare ideas.

☐ Ask small groups to identify the value conflicts that arise in these situations when laws are broken: A driver on an emergency run breaks the speed limit. A man steals something and sells it in order to buy something he needs very badly. An older child crosses the street on a red light to help a child who has fallen in the crosswalk.

What happens when rules are disregarded? Forgotten? Changed?
How do you feel when someone else breaks the rules?
Can you think of a case when it might be necessary to break a rule or a law?
Have you ever had this problem?
How do freedom and laws go together?
Does this question puzzle you at all?

Even the youngest associate their country with its most visible symbol, the flag. They often claim it fiercely; they march with it and wave it vigorously. In their early years they learn to repeat the

pledge of allegiance even without knowing its meaning. The words themselves are high level concepts. What is a pledge? The teacher reminds the children of the times when they have made promises and when promises were not kept. What about allegiance? Children exchange ideas about what it means to be faithful to something or someone they love — family, pets, friends, country. And that word "indivisible" — the pupils cannot even pronounce it easily! As the sharing and rephrasing progresses, the children suggest rewriting the pledge in their own words — not for reciting, of course, but just to make it all clearer. The values begin to emerge — togetherness, faithfulness, liberty, justice.

Of the many values inherent in democracy worth examining, *responsibility* and *participation* must receive special mention and attention here. Although these values are learned best in real-life opportunities such as those suggested later in this chapter, value clarification can be undertaken through various techniques that we have already described.

Role-Playing. **Your teacher has just called in to say that she is ill and will be absent all day. The person who took the message has forgotten to tell the principal. You are in the classroom by yourselves and there is no teacher. Divide into small groups; decide one way in which the problem can be handled. Play out your solution for the rest of us.**

What value is represented by the solution from each group?
Which alternative do you prefer? Why?
Does each alternative measure up to your ideas about democracy?

Brainstorming. **The local newspaper is urging everyone to vote in a coming election for city officials. Your class is upset because so many adults are not voting (only 47 percent in the last election); but since students are not old enough to vote, there seems to be little they can do about it. But maybe there is. "Let's brainstorm all the things we could do to help get out the vote. Don't be concerned about whether your idea is entirely practical or workable just now; on the other hand, we haven't time for useless suggestions. Go 'way out' if you think the idea may have merit. In a few minutes we'll start listing."**

What would be the vote-getting results of each alternative?
Which do you prefer? Why?
How does each idea measure up to your ideas of democracy?
Which would be most likely to win the cooperation of citizens? Why?

Universal Consequences Exploration. **A TV news broadcast reported about a man who has refused to pay his income tax for the past years because he believes his money is being spent for things he does not approve of — for armies and bombs, for space travel, and for expensive buildings in Washington, D. C. No one has forced him to pay what he owed, because he has been using legal ways to avoid paying his taxes. In his TV appearance he told why he had not paid his taxes and what he was doing legally to avoid doing so. In your small groups talk about what this**

gentleman seems to value; then think about what would happen if everyone followed his behavior.

Were you able to make some guesses about what is important to this man?
What would be the consequences if everyone did as he did? Can you role-play these consequences?
What alternatives or compromises are possible?
Is there a value conflict in this situation for you?

These examples are not intended to limit the content or the techniques that may be employed to clarify democratic values of responsibility and participation, or of any other values touched upon in this chapter. Depending upon the question that arises, the incident as it occurs, or the circumstances, the teacher will find many ways to reinforce these values.

How may value conflicts be considered?

Once children begin to work with concepts of democracy, it is expected that they will use these ideas in raising questions about their everyday activities, events, and problems in the community, and in responding to the news reaching them through the news media. Pupils may not understand fully the circumstances or the situations giving rise to the value question, but discussion may help to clarify the problem: *How do the people in the incident differ in their points of view? How do they show what they think is important? What is the real problem? What other alternatives are possible? What would be the consequences of each? Which would probably work best? How does this solution square with your ideas of democracy? Following are some incidents that may be used as warm-ups to tackling the real ones as they occur at school and in the community:*

- **The principal of the school has announced over the loud-speaker that beginning at noon today the school library will be closed during the lunch hour because no responsible person is available for supervising it. He explains that many materials have been taken from the library during this time and have never been returned. The pupils in Mrs. Andrews' room are upset because they need the lunch hours in the library to carry out a research project they think will be valuable to the whole school. Several of them protest that the principal hasn't reached his decision in a democratic way.** *What is the value conflict? Is it different for the pupils and for the principal?*

- **Although not everyone in the school agreed, a majority of pupils voted to join a community help program and to use their Wednesday and Friday afternoon free-choice periods for one month to work on a variety of community jobs that needed to be done. However, a sizable group of children were very unhappy with the decision because it meant they had to give up band and orchestra practice, drama club, and the Friday afternoon art workshops; all of these were to be closed during the work on help projects. The disappointed children, some of them encouraged by**

their parents, felt that the decision to involve everybody in the school activity was unfair. *Why didn't all the pupils agree? What values were in conflict?*

☐ **The pupils are discussing a news item that members of the City Council who were discussing a new housing ordinance became very angry when a citizen protested their action, saying that she represented a large number of persons who thought the proposed ordinance would be harmful to them. The woman refused to stop talking after she had stated her case and responded angrily when a council member asked her to sit down and give other people a chance. She started toward the council member, waving her notes in her hand and saying that he was being undemocratic, whereupon she was asked to leave. When she refused, the officer in charge took her by the arm and forcibly led her out the door.** *In what way did the council members face a value conflict? How were they able to resolve it?*

☐ **When the children are leaving school on a particular day day some strangers at the street corner are handing out booklets. The children take them eagerly because on the front of each is a beautiful picture of the flag and a very big title: DO YOU LOVE YOUR COUNTRY? Besides the booklet, every child gets a small flag pin; there are words on the pin, too: "Keep America for Americans." Some parents become very angry when they read the booklet because it encourages them to keep out of their town people from foreign countries and people who are not white. The children raise some questions at school about the pamphlet and the persons who wrote it.** *What values are in conflict? Who is experiencing the problem?*

These and other value questions can help pupils sort out their own values and sharpen their thinking about them. Although elementary school youngsters are far from mature and their insights limited, they are often more open-minded than many adults. Now is the time for them to begin to examine what is important to them and what is not.

How may children use their ideas of democracy in viewing other times and places?

Children in the intermediate grades will be even better able to cope with value choices if they have begun in their earlier years to form their own sets of values. Even so, they are still growing toward ideas of democracy and democratic process rather than having fully achieved them.

Teachers may facilitate this growth by taking advantage of opportunities in social studies to urge pupils to test issues, events, and persons in terms of values consistent with democracy. Valuing takes them beyond the learning of facts to something more lasting.

Similarly, historic events gain added significance when pupils are encouraged to consider the values involved! For example, what about the Boston Tea Party?

What was the problem?
Was it caused because groups or individuals held different values?
Which of these values matched well with values in a democracy?
What were the alternatives? How did each of these match up?
Do you approve the action taken? Why or why not?
What do you conclude about how different groups view things?

And again, pupils may apply value identification techniques to historical figures whom they have studied but whose motivation or values or contribution to democracy may have received little more than incidental attention. These are questions that may encourage pupils to view famous persons in this valuing way:

Why do you think he did what he did?
How do you feel about what he did?
Do you think you would have done what he did? Why or why not?
Do you believe in the same things he did?
Did he work in democratic ways?
How would things have been different if this person had not lived?
Is democracy any stronger because of him?

Older children are beginning also to raise questions about democracy in other countries as social studies introduces them to the world. Comparisons and contrasts made at their level can have some wholesome effect upon their own valuing of democracy as Americans believe in it. Perhaps the teacher begins by asking, *"Would you rather be an American or a Russian child? Why?"* Children may respond with notions that reveal their level of understanding about life in Russia. The teacher may continue, *"If you had to leave the United States for some reason and live elsewhere, would you rather live in Russia or China?"* Again, responses will be illuminating because of their conceptions and misconceptions. *"Would you choose any other country in preference to Russia or China?"* And so on.

Present level of understanding may be further crystalized by a role-playing situation such as that suggested by Sagl in which the teacher writes a kind of travelogue of a family's trip through a country whose concept of democracy differs from ours. Pupils are challenged to act out what may have happened to the family as they move about, to think about the family's experiences, the problems they meet, and the adjustments they may have to make in their living pattern. Misconceptions and stereotypes about the country and about "living in a democracy" may come to light and spur later exploration of the likenesses and differences in values that motivate people of various countries. The following is characteristic of the enactments children make. Note the opportunity to examine values.

□ **While visiting in Tokyo, the family decides to visit the emperor's palace. When they knock at the huge gate in the very thick wall, the guard tells them only Japanese may enter and then only by appointment.**

The family argues with the guard. They think the emperor is very undemocratic, because they are sure that Japanese can visit the White House in Washington on any Visitors' Day.

A series of such dramatic plays is an effective way to foster inquiry into ways countries interpret democracy. Pupils identify questions they must investigate in order to crystallize their thinking; they discuss and evaluate possible sources of accurate information; they set about gathering necessary data; they come to some tentative conclusions about why governments differ in their implementation of democratic ideas and how their values are reflected in their actions.

As investigation unfolds, pupils may organize their work by charting how two or more governments compare and contrast in their concern for or neglect of democratic values ascribed to (although not necessarily realized) in America. They may compare how the leaders of the country are selected, how laws are made, who may vote, what citizen rights are guaranteed, how citizens may influence their government, how minority opinions are treated, what values seem to be most prized.

How may democratic values lead to democratic action?

The objective, of course, of identifying values unique to democracy and exploring them intentionally throughout the elementary school is to bring about democratic action on the part of the pupils now and in the future. The school must provide the setting and the motivation for such response.

No one will assume that young children are going to remake the society or solve all its problems, but they should form the habit of bringing to school for discussion local and national problems and when possible delve into them in a spirit of inquiry. For example, a recent news item begins with the following question, "Does a city of 30,000 residents have the right to limit its growth to 500 homes a year?" and goes on to tell how the city, through an overwhelming vote of its citizens, approved the check on expansion. The city is now being sued by a home builders' association seeking to stop the city from enforcing its rule. The builders say that it is a citizen's right to travel where he pleases and that includes a right to settle where he wishes. This interesting case touches upon a number of values — among them majority rule, citizen rights, and justice. It has rich opportunities for inquiry into alternatives and for the clarification of values being served by various possible solutions. The news has other issues equally stimulating that also may be within the intellectual capacity of elementary children.

Young people are continually under the influence of mass media, but often they have little incentive to use these forms of

communication to further democratic action. But the "letters to the editor" pages are open to all ages; well thought-out letters from individuals or from the class group are likely to catch the attention of the press. The data gathering and value clarification that precede such writing are good experiences; children are reminded that fact-based letters, even though they contain an appeal, are more effective than emotionally charged or irrational ones. Similarly, pupils may choose to write a response to a television news reporter or on behalf of a special program, stating their views, asking for further information, or commending the effort.

Some pupils work in the community for good ideas they would like to see materialize — more parks in strategic locations, bicycle lanes on busy streets, or a more humane animal shelter. Circulating petitions to win support for projects they consider worthwhile or to protest an action they feel is unfair is legitimate activity when based on study and reasoned judgment.

Pupils growing toward positive attitudes about democracy and acquiring its values know how to celebrate their country in exciting ways. Patriotic holidays are planned for with an air of joy and appreciation, and their real meanings are stressed. The flag is properly displayed and not used in disrespectful ways.

To round it all out, young people can become engaged in the beginnings of political behavior. They use the democratic process to choose people for special responsibilities in the school. They consider carefully in what kinds of situations voting is the appropriate way to decide and then consider how the "losers" may be maintained as integral parts of the group. They use various avenues to become acquainted with their government. They write letters to their representatives, watch them speak on television and report what they say; they visit the mayor's office and the state capital; they inquire about how officials stand on an issue that interests them.

The essence of democracy is participation in cooperative action. Even though children have no choice in the matter of going to school, no vote in the selection of administrators and teachers, their cooperative activity in all aspects of school life should be sought and encouraged. Student councils and student government are forms that appear to receive less attention than they once did, but they still can be useful vehicles for facilitating interaction, providing experience in problem-solving and decision-making for group welfare. A formally recognized organization for pupil participation may not be necessary, if there is ample evidence that children's opinions are sought, examined, and acted upon whenever they can show that their recommendations are sup-

ported by data and reason. Of course, if such activity is a mere rubber stamp of what the adults in the school intended to do anyway, the values of democracy may be poorly served. A school climate that fosters the democratic process was beautifully described by Nesbitt two decades ago!

In order that life with its mixed and varied demands may be enriched and enhanced, planning must be of many kinds and all concerned must help to make the plans. The quality of the process of planning lies in the atmosphere which surrounds the planning. It lies in the willingness that all, children and adults, have a share in it. It also lies in the feeling that no one is too young, no one too old, no one too inexperienced, no one too experienced, to take part. This way of working is heartwarming, for it is through such planning that teachers and children and parents come to know each other better and that depth of acquaintanceship is increased by cooperative effort. The interests, the needs, the concerns, the hopes and strivings of childhood, some that children can articulate and some that they can only sense, are the warp and woof of the planning. Whatever the kind of planning, this shared basis for action is never forgotten.[4]

This spirit of cooperative planning and its recognition of each person's ability and right to participate is what characterizes true democracy. The fostering of democratic values is clearly a responsibility of the schools. They were established for that purpose and to that end we are long since committed.

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Renewing the Environment Through Valuing

For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lack'd and lost,
Why, then we rack the value; then we find
The virtue that possession would not show us
whiles it was ours.[1]

What have we lost? Will tomorrow bring us America the Ugly, as Kenworthy warns, because we "have assumed that the resources of spaceship Earth are infinite" and have used them in such a prodigal way?[2] A positive self-image, a chain of friends reaching around the world, a citizenry free at last of prejudice, a democracy fully functioning, none will have significance if we destroy the planet on which these good things may exist and flourish. Indeed, the living conditions on our earth are directly linked to all the values that undergird these manifestations of a people moving ahead toward its best self.

Of course, before we can recognize the existence of a problem and its manifestations, we need double vision — the ability to see what is or what may be. So it is with problems of pollution and environmental destruction. We must face up to those evidences that our land is becoming "America the Ugly," and we must learn to dream again of "America the Beautiful."

How can pupil sensitivity to pollution problems be sharpened?

The reality and the dream can be made dramatically apparent to elementary school pupils. A variety of techniques, most of which have been used in previous portions of this publication, will work here as well.

Survey.

Data-gathering about what is and what could be suggests at once the usefulness of the survey. Pupils become social scientists as they inspect their environment for the facts about what is happening to it.

1. **Pupils investigate the number of automobiles in each family in the community; and, using fuel emission data, they compute the amount of pollution being put into the air by the average family.**

2. They explore the playground in small groups and list types of pollution in designated areas.
3. They take note pads and pencils to a busy intersection and list types and sources of pollution that they see, hear, smell, and feel.
4. They take pictures of pollution in their own community and on vacations and post them on the bulletin board by categories.
5. They measure and record the volume and weight of waste products from the school cafeteria for one week. They repeat the action at home.
6. They interview representative members of the community asking each his opinion about the community's most serious pollution problem.
7. They collect samples of water from local streams, rivers, and ponds, and label, examine, and describe them.
8. They survey neighbors to determine what detergents these families use and how they respond to the use of phosphates.
9. They tally in a local grocery the number of people buying different detergents and in a service station those buying different types of gasoline.
10. They tape conversations with grandparents and elderly people to find out how they view the changes taking place in the environment.
11. From selected observation points they record for a designated period of time the ages of persons polluting the environment and the kinds of pollution.
12. They interview city officials and members of the local planning commission about the effect of pollution on the city's future.

As these data are organized and reported, discussion is encouraged through questioning.

Why do you think people pollute the environment?
How do their actions show what is important to them?
What are the most serious pollution problems in your school? Neighborhood? Community?
What are the immediate consequences of pollution for you? Your family? Your future?
Does the pollution problem seem important to you?
Have you done anything about it?

Analysis of Current Data.

Newspaper and journal articles provide perhaps the best sources of environmental data about conditions as they presently exist. Other recently published materials carry data tables and projections which can be examined through value-laden questions such as those following these excerpts:

☐ **Noise pollution. The maximum level of noise your body can tolerate over an extended time and still stay reasonably healthy is about 80 decibels, yet the average city dweller going to work in a large American**

city endures more than 90 decibels (construction noise, jackhammers, air compressors, pavement breakers, sirens, horns, traffic, jet planes, loud air conditioners). This continual barrage of noise can — and does — cause a painful variety of serious physical and emotional problems.[3]

☐ Land pollution. By 1980 it is estimated that the average household will produce eight pounds of litter per day. And this is just 44% of the daily source of garbage. Factories and construction add another 30%, and stores and businesses 26%.[4]

☐ People pollution. With the present population growth of 2% a year, by the year 2000 our planet will have more than 7.5 billion people. The world's population is doubling every thirty-five years.[5]

☐ Air pollution. Every day ninety million automobiles add a quarter million tons of carbon monoxide to the air. Continued accumulations could cause the earth's temperature to rise, thus melting polar ice caps and flooding the coastal cities, as well as creating unbearably hot deserts in other locations.[6]

What are the major problems facing you as a result of the various forms of pollution?
What are the most serious pollution problems in your country? In your world?
What values held by people have led to more and more pollution?
What are the immediate consequences of pollution for you?
What are the future consequences of pollution for you?
How have our actions in the past led to our present problems?
How can people be encouraged to take positive action?
What alternatives are open to us?
What are we going to do?

How can conflicts in values be identified and examined?

Today's children are bombarded by a rapid and constant upheaval in their social environment. They are confused by the inconsistent and conflicting values of peers and adults. They find it difficult to identify a model or hero after whom to pattern their behavior. Many children, especially those of primary age and those living in economically impoverished areas, may not be ready, either cognitively or affectively, to deal with conflict situations with any degree of integrity. Elementary children operating in conventional patterns of thinking can best deal with value conflict situations, whether real or simulated, that relate directly to their own physical, psychological, social, and cultural needs. With patient guidance, increasing experience, and maturity, children can come to recognize the need for information pertaining to different sides of a problem, to explore probable cause-and-effect relationships and eventually to make judgments based more on accepted truths than on personal whim.[7]

Value conflicts are not hard to identify among elementary children. They may erupt in physical combat on the playground, in

loud arguments, and in teasing and sarcasm. They may be less obvious in the wasteful use of writing paper or the careless disposal of some unwanted item. Value conflict resolution in the early grades stresses issues and problems with which children are acquainted. Older children can more successfully deal with current national and international issues, although the personal element should still be emphasized. *How will you be affected? What can you do?*

Michaelis suggests steps through which value conflicts may be approached.[8] In the beginning the issues at stake are identified and sharply clarified; different positions are defined and supported by evidence; each is tested for defects and inconsistency; and the consequences examined. Judgment based on the extent to which each stance is in keeping with agreed-upon values then becomes possible, and this decision is followed by exploration of the strategies by which the original conflict may be resolved.

At the root of the valuing process is the ability to identify with others as closely as possible. Many strategies for developing empathy, sympathy, and understanding have been presented in the context of conflict situations throughout this bulletin. The following are some general value conflict situations related to the environment that can be personalized for the background and maturity level of children:

Use of pesticides vs. the ecological cycle; supersonic transport vs. sound pollution; drug use vs. future effects; convenience in travel vs. fuel shortages and pollution; restraint in littering vs. peer pressure and convenience; limited money resources vs. needs and wants; right to life vs. the right to property; America the Ugly vs. America the Beautiful.

Role Playing

Role playing is a group problem-solving tool well suited to examining value conflicts close to home. Through spontaneous enactments of such incidents as the following, a variety of misconceptions, possible solutions, and consequences can be explored:

- **Mother stands over the washer loaded with Jimmie's muddy football uniforms. As she measures a cup of detergent, she notes that it contains 34 grams of phosphate per half cup of the powder. She wonders which is more important, getting the stains out of Jimmie's suit or polluting with high phosphate detergents.**
- **A paper mill has been ordered to eliminate stream pollution. Installing special equipment will be very expensive. The management would like to obey the order, but the cost of the operation may put the plant out of business. At best, it will force layoffs or large salary reductions. The mill management must decide whether to obey the orders without protest and lower salaries or close as a result, or to protest the orders and continue polluting.**

☐ **Homeowners in a new residential area sign a petition asking that the amplified "canned sound" from a large tape center of a nearby street be prohibited. The manager of the store claims that this is his major means of advertisement. He threatens to move the center if restrictions are imposed. The town board must decide whether the tax benefits from the store offset the dissatisfaction of the residents.**

☐ **The Martins have installed an incinerator for burning trash. David has been studying about air pollution at school. He encourages Dad not to use the incinerator. If Dad takes David's advice, he must pay a man to haul the trash away. He must decide whether the cost and inconvenience are offset by polluting the atmosphere.**

Pupils follow up the role playing in discussion:
What values were in conflict?
What were the different viewpoints represented?
What alternatives are available?
What might be the consequences of each alternative at the present time? In the future?
What would be the best decision for all concerned?
What decision could you best live with?

How can pupils be encouraged to dream about what could be?

The reality of the current crisis is grim foreboding. But the impending disaster is not without its opportunities. Pupils should be encouraged to look to the future creatively. The following may be useful vehicles for this forward view:

Brainstorming.

Ask pupils to suggest all possible solutions as rapidly as possible. Later the suggestions can be looked at in terms of feasibility, creativity, and consequences.

☐ **Summer vacationers have left the lakes in the state parks floating with trash of all kinds. Lake shores and camp areas are similarly polluted.**

☐ **Smog has caused an episode of eye, throat, and lung irritations. Citizens are criticizing the city government; doctors are warning of serious consequences.**

☐ **The inner city is changing rapidly, becoming dirty, rat-infested, and isolated. Few people want to live there; businesses are moving away; most people do not feel safe there.**

☐ **Many wild animals and vegetation may be permanently destroyed by the building of a jetport. Residents in the area fear the noise the port will bring.**

☐ **Brownouts and blackouts are becoming more common. People fear that streets will not be safe and that crime will increase.**

☐ **The volume of garbage and sewage continues to increase despite recycling efforts. Streets and roads are badly littered. Drinking water is in danger of becoming polluted.**

Try a new twist on brainstorming by engaging children in thinking of all possible uses for items ordinarily discarded. The children first survey the contents of their garbage cans and other sources of junk around the neighborhood. They then brainstorm all possible uses — fantastic and common sense — for the more common items such as junked cars, milk cartons, tin cans, refrigerators, broken chairs, light bulbs, etc. Follow by "futurizing" or thinking of designs for the same items for the year 2000; design the items for longevity.

Debate.

The debate of such topics as the following can help children sort facts from opinion and to examine different points of view. These topics lend themselves well to data-gathering by older pupils and would be interesting take-off points for in-depth studies.

1. **Families should be limited to four people.**
2. **The use of all phosphate detergents should be banned by law.**
3. **No one-driver automobiles should be permitted on city streets during working-day hours.**
4. **All industries taking resources from the earth must restore the surface to its original unspoiled state.**
5. **Fuels should be rationed.**
6. **Air pollution standards for automobiles should be removed.**
7. **Offshore oil drilling should be increased.**
8. **Because of the need for wood for fuel, citizens should be allowed free access to national parks and forests.**

What values are represented in the positions taken by debaters?
What are the consequences of one position or another?

How are in-depth studies of the environment encouraged?

When the valuing process leads pupils to serious involvement in environmental problems, an in-depth study is a natural consequence. A study pre-planned by the teacher and cooperatively developed with pupils may bring more real interest and positive action than exploring a single incident, no matter how intriguing. Much depends, of course, upon timing and circumstance.

As the teacher considers what may be the objectives of the pupils' investigations, he identifies some "big ideas" pupils should come to understand. For example:

1. **As the environment becomes more and more littered, people have increasing difficulty in meeting their basic needs well.**
2. **Because man's survival depends on an adequate supply of fresh air and water, he must bear serious responsibility for protecting these resources.**

3. **Increasing population and its demand for more and more industrial goods have produced a grave threat to our supply of air and water and created serious problems of waste disposal.**
4. **Because it is not possible for one individual alone to solve major problems of pollution, cooperative effort and governmental action are essential.**
5. **In spite of the enormity of our environmental problems, each individual can take some specific actions in alleviating pollution and its effects.**

Knowledge alone, as implied in the achievement of these ideas and understandings, is, however, not enough. Attitudes and values predisposing pupils to action must be generated — awareness of the detrimental effects of littering, a determination to use resources wisely, eagerness to improve the environment wherever possible, and desire to take positive steps to prevent further pollution.

Although pupil involvement may be spurred by any of the incidents or situations already described, the teacher may wish to guarantee it in some more positive way. Dramatic play has rich possibilities. It puts pupils into problem situations that help them realize they need more knowledge about many unanswered questions.

☐ **A strike of trash disposal workers disrupts the community. Divide pupils into groups representing various segments of the population — storekeepers, restaurant operators, hospital workers, school principals, home owners, etc. Ask each to play out problems that they face because of the strike.**

☐ **The time is the future. The air is now so polluted that no one can safely venture out of the house unprotected. Divide the children into families. Ask each to play out one problem that would arise in such an environment.**

☐ **Because of the energy crisis, use of home electrical appliances has been banned. Ask each pupil to assume the role of a person who formerly used a particular appliance regularly and to play out how he will meet the problem.**

☐ **The closing of many iron mines threatens to cut off the supply of steel needed by many segments of the population. Pupils may play the roles of the President's cabinet, a miner's association, and a group of homemakers. Each group is discussing the situation and possible solutions.**

What kinds of problems are identified by pupils? Some of them are quite monumental. If pupils are experienced in value clarification, their questions will reflect this experience.

Why do people litter? Why don't they care?
How can people's bad habits be changed?
Why are we having water, land, and air problems?

How do our supplies of natural resources compare with those of the pioneers? Why?
Which of our resources is most important to our survival?
What will happen if we continue to pollute the environment?
What danger signals can be found in our community? In the world?
What is being done to control pollution?
Why do many people seem to ignore the problem?
What new ways might be designed to make our surroundings more beautiful and healthful?
What can we do?

Learning experiences that produce data to resolve these problems are exciting and impressive. Readily-thought-of avenues of information, of course, are reading, listening, and viewing, experiences for which a variety of materials is becoming available. But data gathering must go beyond these more common sources if behavior is to be changed. Adults have been reading and learning about the problems of pollution for some time now with very little evidence that more than a few are attending to what they see or read. Experiences involving pupils directly may produce more positive action.

What kinds of data-gathering experiences are appropriate? In addition to the survey activity and the current data analysis suggested earlier, exciting investigations can be made:

1. **Pupils survey the supermarket to discover what products could be sold without containers.**
2. **They study the local sanitary disposal facility to see how refuse is disposed of.**
3. **They trace and map the sewage disposal system of the community, comparing it with plans recommended by experts.**
4. **They collect and organize data from local industries — amount of water used daily, disposal of wastes into the water supply, measures being taken to reduce air pollution, etc.**
5. **They study water purification practices in the community and possible sources of water pollution.**
6. **They gather data from neighbors about their use of incinerators, spraying practices, and tree planting plans.**
7. **They interview members of local and state pollution control boards to discover legal steps being taken to remove causes of pollution.**
8. **They record public service radio and TV messages on pollution and try their hand at composing similar messages which can be submitted for broadcast.**
9. **They investigate the operation of a gas mask, try it on, and speculate on the possibility that such equipment could become common.**
10. **They observe the operation of equipment designed to test the emission from auto exhaust to determine degree of pollution.**

11. They read and discuss laws designed to clean up the environment. They note signs in the community that call attention to these laws.
12. They investigate possible spots at school where additional trash cans are needed and make these needs known to the administration.
13. They visit sites in the community where new construction is replacing woodlands or fields and estimate the loss in oxygen-producing vegetation.
14. They study past campaigns for community clean-up and try to determine their immediate and long-range results.

What actions will provide evidence that pupils are valuing the environment?

Experiences in value clarification, whether developed at a variety of points in the school curriculum or in the in-depth study, should give pupils a new view of their environment and the problems plaguing it. If we agree that renewing the environment is a value relevant to pupils and to the society of which they are a part, we are concerned with the behavior of pupils when on their own.

Pupils' values will probably take several avenues of expression. One may be a continuing interest in "getting the word out" that something needs to be done about pollution. Writing editorials for local and school newspapers, drawing cartoons to dramatize the problems, posting slogans and posters in approved public places, and producing a monthly leaflet containing suggestions for conservation and pollution control are possible techniques.

Those who are clean-up minded may mount a "neater-bug" campaign in the school and community, advertising it by radio announcements that they compose and posters placed in windows of cooperative store owners. They may give the campaign a kick-off by developing a tape-slide presentation from photographs and art work. These can be shown to other classrooms and to parent groups. The pupils plan the presentation to emphasize the need for cleanup and suggestions for accomplishing it.

Another telling evidence of pupils' valuing of the environment is, of course, individual behavior in home, school, and community. *Is there concern for using materials economically? For disposing of trash in responsible ways? For beautifying the surroundings? Is the pupil questioning the actions of those who are polluting the environment? Persuading others to avoid harmful habits? Offering suggestions for avoiding pollution? Reporting on positive actions taken in the community? Keeping up with current environmental issues as reported in the news?*

Although children often seem totally involved in the present, their concern for the environment may take the form of "futurizing," as they consider "how it will be if we can have the kind of

world we want when we grow up." They can be encouraged to put new ideas into concrete form, to invent new ways to cope with problems, to build models of what it will be like. This adventuring is an exciting avenue for expressing values and a clear reflection of their feelings and hopes.

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Conclusion

This publication has taken a very positive stand with regard to the importance of values education in the elementary school, because the authors believe that many personal and society problems are the result of unresolved value conflicts. We hypothesize that children who have continuing experiences in value identification, clarification, and conflict resolution are better able to meet day-to-day problems that impinge upon their life space than those whose daily school life focuses entirely on cognitive goals.

Social studies offers an effective vehicle for value clarification because its content is normally drawn from the world of human relationships and interactions as people go about the business of living. What better opportunity is there in the curriculum than in social studies to look at how values influence human behavior!

Many grave issues — some of them are discussed in this publication — are suitable content for values education; in turn, clarification of values is essential to clearer understanding of these problems.

Emphasis upon relationships between social studies and values does not mean, however, that the school day is devoid of other opportunities to develop the valuing process. To the contrary, values permeate the life of home, school, and community. The techniques we have suggested may be readily adapted to value problems and conflicts arising daily in classrooms, regardless of the curriculum emphasis of the moment.

Nor does valuing depend upon a particular type of classroom organization. True, the open classroom with its freedom to question and to explore provides an atmosphere especially favorable to examining values; on the other hand, the highly individualized classroom may not provide the guided group experience conducive to deliberate consideration of problem situations. The teacher who prizes giving attention to values will find ample opportunity to do so within the framework of current classroom activities.

Elementary school pupils who have engaged in valuing experiences are not likely to emerge with the same value system that guided them previously; if no clearly defined set of values existed before, they may begin to develop one truly their own. As they learn to use the valuing process effectively and use it by habit, values once held may be confirmed or rejected, or perhaps altered. New ways of looking at situations and new knowledge about people and their values encourage a reexamination of old values and old ideas. When pupils say, "I used to think that —," "I've changed my mind about —," "It doesn't seem so important now as it did then," or "I haven't thought about it that way before," teachers know they are helping pupils be more open and more critical of beliefs and values.

The real — and most telling — outcome of continual experience in valuing is the social action pupils take in response to the question, "What are we going to *do* about what we think is important?" If pupils hold themselves in esteem, how will they stand up to daily stresses? If they value people, how will they respond to others? If they value freedom and equal rights, what are they doing to insure them for everyone? If they value the environment, what responsibility will they take for its protection? Answers to these and similar questions are the measure of success in teaching for social values.

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Lap to Sit On and Much More, A. Helps for day care workers. Twenty authors. All reprints from *Childhood Education.* 1971. *96 pp. $2.*

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